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A SHORT VIEW OF THE LIFE AND DEATH OF *GEORGE VILLERS*, Duke of *Buckingham*.

Written by Sir *Henry Wotton*, Knight, late Provost of *Eaton* Colledge.

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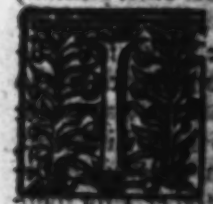
THE LIFE AND DEATH OF GEORGE VILLERS,

Late Duke of *Buckingham*.



I Determine to write the life, and the end, the nature, and the fortunes of *George Villers*, late Duke of *Buckingham*: which yet I have not undertaken out of any wanton pleasure in mine own pen; Not truly without often pondering with my self before hand what Censures I might incurre: for I would not be ignorant by long observation, both abroad and at home; That every where all Greatness of power and favour is Circumvested with much prejudice. And that it is not safe for writers to resemble with due distinction (as they ought) in the Actions of eminent personages, both how much many have beene blemished by the envy of others, and what was corrupted by their owne felicity, unless after the Period of their splendor, which must needs Dazell

their beholders, and perhaps often times themselves, we could as in some Scenes of the fabulous Age, entice them againe and converse a while with their naked Ghosts. How ever for my part I have no servile or ignoble end in my present labour, which may on either side restraine or embase the freedome of my pure judgment: I will therefore steere as evenly as I can, and deduce him from his Cradle through the deepe and lubricke wayes of State and Court, till he was swallowed in the Gulfe of fatallity.

I finde him borne in the yeere of our Saviour 1592. on the 28. of *August* at *Brookesby* in *Leycester-shire*, where his Ancestors had chiefly continued about the space of fourehundred yeeres, rather without obscurity, then with any great lustre. After they had long before beene seated in *Kinalton* in the County of *Nottingham*, he was the third sonne of *George Villers* Knight, and *Mary* late Countesse of *Buck*, and Daughter to *Anthony Beaumont* of *Coleorton* Esquier, names on either side well known of Ancient extraction. And yet I remember there was one, who in a wild Pamphlet which he published, besides other pitifull, Malignities, would fetch allow him to be a Gentleman. He was nursed where he had beene borne in his first Infancies till the yeeres of ten. And from thence sent to *Ballioll* Schoole in the same County, where he was taught the principalls of Musicke, and other light Literature, till the Thirteenth of his age; At which time his [illegible] Mother, (for those Attributes will not be denyed her) tooke him home to her house at *Goodby*, where shee had him in especiall care, so as he was still, (as we may say,) a Domesticke favorite; But finding him (as it should seeme) by nature little studious and contemplative, she chose rather to endue him with Conversative Qualities and Ornaments of youth; as Dancing, Fencing and the like. Not without purchance even them (though far of) to a Courtiers life. To which purpose, he had such a stature and proportion, as likewise

were faine to restraine his forwardnesse; to th'end that his brothers who were under the same trayning might hold pace with him. About the Age of Eighteene he travelled into *France*, where he improved himselfe well in the Language for one, that had so little Grammatical foundation, but more in the exercises of that Nobility for the space of three yeeres. And yet came home in his naturall plight, without affected formes (the ordinary disease of Travellers. After his retume, he passed againe one whole yeere (as before) at *Goodby* under the Wing and Councells of his Mother: And then was forward to become a suter at *London* to Sir *Roger Ashtons* Daughter, a Gentleman of the Bed-chamber to King *James*, and Master of his Robes, about which times, he falls into intrinsecall society with Sir *John Graham*, then one of the Gentlemen of his Maiesties Privie Chamber, who I know not upon what Luminaryes he spyed in his face, disswaded him from marriage, and gave him rather incouragement to woe fortune in Court: which advise sancke well into his fancy, for within some while, the King had taken by certaine Glauncea, (whereof the first was at *Apthorpe* in a progresse) such liking of his person, that he resolved to make him a Master-peice, and to Mould him as it were Platonically to his owne *Idea*. Neither was his Majestie content onely to be the Architect of his fortune, without putting his Gracious hand likewise to some part of the works it selfe. Insomuch as it pleased him to desired and to avale his goodnesse even to the giving of his foresaid friend Sir *John Graham* secret directions how and by what degrees he should bring him into favour. But this was quickly discovered by him, who was then as yet in some possession of the Kings heart. For there is nothing more Vigilant, nothing more jealous then a favorite, especially towards the wayning time and suspect of society, so as many Arts were used to disrelise the beginnings of a new affliction, (which I put of my Roads) being a part of an-

other mans story) All which notwithstanding (for I omitt things inervenient) there is Conveyed to Master *Villers* an intimation of the Kings pleasure to waite and to be sworne his servant. And shortly after his Cupbearer at large; And the Summer following he was admitted in ordinary. After which time favours came thicke upon him, (like mayne showers, then sprinkling Dropps or Dowes) for the next Saint *Georges day* he was Knighted and made Gentleman of the Kings Bedchamber, and the same very day had an Annuall pension given him for his better support of one thousand pounds out of the Court of Wards. At *Newyeers tide* following the King chose him Master of the Horse, After this hee was installed of the most Noble Order. And in the next *August* he Created him Baron of *Whaddon*, and Viscount *Villers*. In *January* of the same yeere he was advanced Earle of *Buckingham*, and sworne here of his Majesties Privie Counsell: As if a favorite were not so before, the *March* ensuing he attended the King into *Scotland*; And was likewise sworne a Counseller in that Kingdome, whereas (I have beene instructed by unpassionate men) he did carry himselfe with singular sweetnesse and temper, which I held very creditable for it behoved him, being new in favor, and succeeding one of their owne, to study a moderate stile among those generous Spirits. About *Newyeers tyde* after his return from thence (for those beginnings of yeeres were very propitious unto him, as if Kings did choose remarkable dayes to inaugurate their favors, that they may appeare Aiery as well of the times, as of the Will) he was Created Marquis of *Buckingham*, and made Lord Admirall of *England*, Chiefe Justice in Eyre of all the Parkes and Forrests in the South side of *Trent*, Master of the Kings Bench office (note of the unprofitablest peece) Head Steward of *Westminster*, and Constable of *Windsor* Castle.

Here I must breath a while to relate some that perhaps

haps might otherwise wonder at such an Accumulation of benefits, like a kinde of Embroidering or listing of one favour upon another. Certainly the hearts of great Princes, if they be considered as it were in abstract, without the necessity of States and Circumstances of time being besides their naturall extent, moreover once opened and dilated with affection, can take no full and proportionate pleasure in the exercise of any narrow Bounty. And albeit at first they give onely vpon Choice and love of the person, yet within a while themselves likewise begin to love their givings, and to foment their deeds, no lesse then Parents doe their Children: but let us goe on.

For these Offices and Dignities already rehearsed and these of the like nature which I shall after set downe in their place, (were as I am ready to say) but the facings or fringes of his greatnesse, in comparison of that trust, which his last most gracious Master did cast vpon him, in the one and twentieth yeere of his Reigne when he made him the Chiefe concomitant of his heire apparant, and only sonne, our deere Soveraigne, now being in a journey of much Adventure, and which (to shew the strength of his privacie) had beene before not communicated with any other of his Majesties most reserved Counsellers at home, being carryed with great closenesse, like a busines of love then state; as it was in the first intendment. Now because the whole Kingdome stood in a zealous trepidation of the absence of such a Prince; I have beene the more desirous to research with some diligence, the severall passages of the said journey, and the particular Accidents of any moment in their way. They began their motion, in the yeere 1623. on Tewsday the 28. of *February* from the Marquis his house of late purchase, at *Newhall* in *Essex*, setting out with disguised Beards, and with borrowed Names of *Thomas* and *John Smith*, And then attended

 with

with oode, but Sir *Richard Graham* Master of the Horse to the Marquesse, and of inward trust about him. When they passed the River against *Gravesend*, for lacke of silver they were faine to give the Ferry-man a peece of two and twenty shillings, which stroke the poore fellow into such a melting tendernesse, that so good Gentlemen should be going, (for so he suspected) about some quarrell beyond Sea, as he could not forbeare to acquaint the Officers of the Towne, with what had befallen him, who sent presently post for there stay at *Rochester*, through which they were passed before any Intelligence could arrive. On the brow of the Hill beyond that City, they were somewhat perplexed by espying the *French* Embassador, with the Kings Coach and other attending him, which made them baulk the beaten Roade, and teach Post-hackneys to leape hedges. At *Canterbury*, whether some voyce, (as it should seeme,) was runne on before, the Mayor of the Towne came himselfe to seise on them, as they were taking fresh Horses, in a blunt manner, alleadging first a warrant to stop them from the Councell, next from Sir *Lewis Lewkner* Master of the Ceremonies, and lastly from Sir *Henry Mannering* then Lieutenant of *Dover Castle*. At all which confused fiction, the Marquis had no leasure to laugh, but thought best to dismake his beard, and so told him, that he was going covertly with such slight company to take a secret view (being Admirall) of the forwardnesse of his Majesties Fleete, which was then in preparation on the Narrow Seas: this with much a doe did somewhat hansomly beale the disguisment. On the way afterwards, the baggage post boy, who had beene at Court, got (I know not how) a glimering who they were; But his mouth was easily shut. To *Dover* though bad Horses, and those pretty impediments, they came not before six at night; where they found Sir *Francis Cottington* then Secretary to the Prince, now Baron of

 Hanwart,

Newport, and Master *Endimion Porter*, who had beene sent before to provide a Vessell for their transportation. The foresaid Knight was enjoyned for the necessitie of his place on the Princes affaires, and for his long Residence in the Court of *Spaine*, where he had gotten singular credit, even with that cautious Nation by the temper of his Carriage. Master *Potter* was taken in, not only as a Bed-chamber servant of Confidence to his Highnes, but likewise as a necessary and useful Instrument for his naturall skill in the *Spanish* tongue. And these five were at the first the whole Parada of this journey. The next morning, for the night was tempestuous, on the 16. of the foresaid Month taking ship at *Dover* about six of the clocke, they landed the same day at *Bulloyn* in *France*, neere two houres after Noone, reaching *Monstruell* that night (like men of dispatch) and *Paris* the second day after, being *Friday* the one and twentieth, but some three posts before, they had met with two *German* Gentlemen that came newly from *England*, where they had seene at *Newmarket* the Prince and the Marquis taking Coach together with the King, and retained such a strong impression of them both, that they now beweayed some knowledge of their persons; but were outfaced by Sir *Richard Greham*, who would needs perswade them they were mistaken, which in truth is no very hard matter, for the very strangnesse of the thing it selfe; and almost the impossibility to conceive so great a Prince and favorite so suddenly Metamorphized into travellers with no greater traine, was enough to make any man living unbeleeve his five fences. And this I suppose next the assurance of their owne well resolved Carriage, against any new accident to have beene their best Anchor in all such Encounters. At *Paris* the Prince spent one whole day to give his minde some contentment in verwing of a famous City and Court, which was a neighbour to his future estates. But for the better

 Veiling

Veiling of their visages, his Highnesse and the Marquesse bought each of them a Perriwigge somewhat to overshaddow their foreheads. Of the King they got a sight after dinner in a Gallery where he was solacing himselfe with familiar pleasures. And of the Queene Mother as shee was at her owne Table, In neither place desired, no not by *Mounsier Cadinet*, who saw them in both, one hath bin lately Ambassador in *England* Towards Evening, by a meere chance, in appearance, though underlined with a providence, they had a full sight of the Queene *Infanta*, and of the princesse *Henrietta Marie*, with other great Ladyes at the practise of a Masquing Daunce, which was then in preparation; having overheard two Gentlemen who were tending towards that sight, after whom they pressed and and were let in by the Duke *De Mont Bason*, the Queenes Lord Chamberlaine, out of humanity to strangers when diverse of the *French* went by. Note here even with a point of a Diamond by what oblige steppes and inimaginable preparatives, the high disposes of Princes affections doth sometimes contrive the secrets of his will; for by this casuall curiosity, it fell out that when afterwards the marriage came in motion betweene our Sovereigne Lord and the aforesaid most Amiable Princesse. It must needs be (howsoever unknowne) no small spurre to the treaty, that shee hath not before beene altogether a stranger to his Eye.

From the next day, when they departed at three of the clocke in the morning from *Paris* being the 23. of *February* were spent six dayes to *Bayon*, the last Towne of *France*, having before at *Bourdeaux*, bought them five Riding Coates, all of one colour and fashion, in a kinde of Noble simplicity, where Sir *Francis Cottington* was employed in a faire manner to keepe them from being encountered by the Duke *De Espernon*, telling him they were Gentlemen of mean degree, and formed yet to little Courtship, who perchance might otherwise (being himself no superficiall man

in the practizes of the World, have peirced somewhat deeper then their out-side.

They were now entred into the deep time of Lent, & could get no flesh in their Innes, Whereupon felt out a pleasant passage (If I may insert it by the way among more serious) there was neere *Bayon* a heard of Goates with their young ones, upon which sight, the said Sir *Richard Grehain* tells the Marquesse, he would snap one of the Kids and make some shift to carry him close to their lodging; which the Prince over-hearing, why *Richard* sayes he, do you think you may practise here your old trickes againe upon the borderers, Vpon which words they first gave the Goats heard good contentment, and then while the Marquesse and his servant being both on foote were chasing the Kidde about the stacke, the Prince from Horse-backe killed him in the head with a *Scottish Pistol*, let this serue for a Iournall Parenthesis, which yet may shew how his Highnesse even in such slight and sportfull dammage had a Noble sense of iust dealing.

At *Bayon*, the Count *De Gramont* Governour of that Iealouse lay tooke an exquisite notice of their persons and behaviour & opened himselfe to some of his traine, that he thought them to be Gentlemen of much more worth then their habits bewrayed, yet he let them courteously passe. And foure dayes after, they arrived at *Madrid*, being *Wednesday* the fift of *March*. Thus have I briefly runned over transcursions, as if my pen had bin posting with them, which done, I shall not neede to relate the affluence of our Nobles and others from hence into *Spaine*, after the voyce of our Prince his being there had beene quickly noysed, and as (much) believed, neither will I stay to consider the Arts of *Rome*, where now all Engines were Wheeled (though by

by the Divine blessing very vainly, when they had gotten a Prince of great *Brittaine*, upon Catholicke ground as they use to call it.

This, and the whole matter of Negotiation there, the open entertainments, the secret working, the Apprehensions on both sides, the apparance on neither. And in summe, all the circumstances and respect of Religion and State, intermixed together in that commixture, will better become a Royall History or a Counsell table, then a single life, yet I cannot omit some things which intervened, at the meeting of two Pleiades, me thinkes not unlike that which Astrologers call a conjunction of Planets, of no very benigne Aspect, the one to the other, I meane the Marquis of *Buckingham*, and the *Conde D'Olivers*: They had some sharper, and some milder differences which might easily happen in such an intervene of *Grandes*, both vehement on the parts which they swayed. But the most remarkable was upon a supposition of the *Condees*, (as fancies are cheape) that the Marques had intimated unto her some hopes of the Prince his conversion, which comming into debate, the Marquesse so roundly disavowed this Guilded dreame, as *Olivers* alleadged he had given him *La-Mentida*, and thereupon formes a Compliment to the Prince himselfe; which *Buckingham* denying, and yet *Olivers* persisting in the said Compliment, the Marquesse though now in strange hands, yet seeing both his honour and the truth at stake, was not tender likewise to engage his life, but replied with some heate, that the *Condees* asseveration would force him to doe that which he had not done before, for now he held himselfe tyed in termes of a Gentleman, to maintaine the contrary to his affirmative in any sort whatsoever. Thus was the

highest

highest and the hardest point that occurred betweene them; which that it went so fayre was not the Dukes fault, nor his fault, neither (as it should seeme) that it went no further.

There was another memorable passage this day of gender quality, and yet eager enough. The *Conde d'Olivares* tells the Marquesse of a certaine flying noyse that the Prince did plot to be secretly gone, to which the Marquis gave a well tempered answer, that though love had made his Highnesse steale out of his owne Country, yet feare would never make him runne out of *Spaine* in other manner, then should become a Prince of his Royall and generous Vertues. In *Spaine* they stayed neere eight intire moneths, during all which time, who but *Buckingham*, lay at home under millions of male-dictions, which yet, at the Prince his safe arrivall in the *West* did dissipate and vanish here and there into paines and allayes, according to the Contrary motions of popular waves. And now to summe up the fruite of the journey, discourse ranne thus among the closest observers. It was said, that the Prince himselfe without any imaginable staine of his Religion, had by the sight of forraine Courts, and observations of the different natures of people, and Rules of government, much excited and awaked his Spirits, and corroborated his judgement. And as for the Marquis, there was also taken off two great additions which he had gained; for he was returned with encrease of title, having there been made Duke, by Patent sent him, which was the highest degree whereof an English subject could

could be capable. But the other was farre greater, though closer, for by so long and so private, and so various consociation with a Prince of such excellent nature, he had now gotten as it were two lives in his owne fortune and greatnesse, whereas otherwise the estate of a favorite is at the best, but a Tennant at will, and rarely transmitted. But concerning the *Spanish* Commission which in publique conceit was the maine scope of the Iourney, that was left in great suspence, and after some time utterly laid aside, which threw the Duke amongst free Witts (whereof we have a Ranke soile) under diverse Censures, the most part were apt to beleeve, that hee had brought downe some deepe distaste from *Spaine*, which exasperated his Counsels; Neither was there wanting some other that thought him altogether voyd of a little Ambition to shew his power, either to knit or dissolve: Howsoever the whole Scene of affaires was changed from *Spaine* to *France*, there now lay the prospective, which alteration being generally liked, and all alterations of State being ever attributed to the powerfullest under Princes, (as the manner is where the eminency of one obscureth the Rest) the Duke became suddainly and strangely Gracious among the multitude, and was even in Parliament highly exalted; so as hee did seeme for a time to have overcome that naturall Incompatibility, which in the experience of all ages hath beene noted betweene the vulgar and the Soveraigne favour, but this was no more then a meere Bubble or blast, and like

like an Ephemerall fit of applause as eft-soone will appeare in the sequell and traine of his life; I had almost forgotten, that after his returne from *Spaine*, hee was made Lord Warden of the Sinque-Ports (which is as it were a second Admiralty) and Steward likewise of the Mannour of *Hampton* Court; Dignities and Offices still growing of trust or profit. And the King now giving not onely out of a beneficient disposition, but a very habituall and confirmed custome, one yeere, sixe Moneths, two dayes, after the joyfull reception of the Prince his sonne from *Spain*. King *James* of immortall memory (among all the lovers and admirers of Divine and humane Sapience) Accomplished at *Theobals* his owne dayes on Earth, under whom the Duke had runne a long Course of Calme and smooth prosperity; I meane long for the ordinary life of favour, and the more notable, because it had beene without any Visible Ecclipse, or Wane in himselfe, amidst diverse variations in others.

The most importunant and pressing care of a new and Vigorous King, was his marriage, for mediate establishment of the Royall lyne, wherein the Duke having had an especiall hand hee was sent to conduce hither the most lovely and Vertuous Princesse *Henriette Maria*, youngest daughter to the great *Henry* of *Barbon*, of whom his Majestie as hath beene said, had an ambulatory veiw in his travells, like a stollen taste of

 something

something that provoketh appetite) Hee was accompanied with none of our Peeres, but the Earle of *Mountgomery*, now Lord Chamberlaine, a Noble Gentleman, of trusty, free, and open nature, and truely no insuitable Associate, for that hee himselfe likewise at the beginning of King *Iames*, had runne his Circle in the Wheeling Vicissitude of favour.

And heere I must crave leave, in such of high quality or other of particular note, as shall fall under my pen (whereof this is the first) not to let them passe, without their due Character being part of my professed ingenuity.

Now this Ambassy, though it had a private shew, being charged with more formalitie then matter (for all the essentiall Conditions were before concluded) could howsoever want no Ornaments or bravery to adorne it, among which I am otere thinking it worth of a little remembrance, that the Duke one solemne day Georgeously clad in a suite all over-spred with Diamonds, and having lost one of them of good Value, perchance as hee might be dauncing after his manner with lofty motion. It was strangly recovered againe, the next morning in a Court full of Pages, such a diligent attendant was fortune, every where both abroad and at home.

After this faire discharge, all civill honours having showred on him before, there now fell out great occasions to draw forth his spirits into action, a breach first with *Spaine*, and not long after with *France* it selfe, notwithstanding so

 streight

freight an affinity so lately treated with the one, and actually accomplished with the other. As if indeed, according to that pleasant Maxime of State, Kingdomes were never married, this must of necessity involue the Duke in businesse enough, to have over-set a lesser Vessell, being the next Commander under the Crowne of Portes and Seales.

But he was noted willingly to embrace those Overtures of publicke imployment, for at the Parliament at *Oxford*, his youth and want of experience in Maritime service had bin somewhat shrewdly touched, even before the sleuces & floudgates of popular liberty were yet set open; so as to wipe out that objection, hee did now mainly attend his charge, by his Majesties untroubled and serene Commands, even in a tempestuous time. Now the men fell a Rubbing of Armour, which a great while had layen ovrled, The Magazines of *Munition* are veiwed, The Officers of Remaines called to account, frequent Counsells of Warre, as many private conferences with expert Sea-men, a fleete in preparation for some attempt upon *Spaine*.

The Duke himselfe personally imployed to the States Generall. And with him joyned in full Commission the Earle of *Holland*, a Peere, both of singular grace and solidity, and of all sweete and serviceable vertue for publicke use.

These two Nobles, after a dangerous passage from *Harwich*, wherin three of their Ships were foundred, arrived the fift day at the *Hage* in *Holland*, here they were to enter a treaty, both with the States themselves, and with the Ministers of diverse allyed and confederate Princes, about a Common diversion for the recovery of the *Palatinate*, where the Kings only Sister *Donna* had

been

beene ravished by the *German Eagle*, mixed with *Spanish* Feathers, a Princesse resplendent in darknesse, and whose vertues were borne within the chaunce, but without the power of fortune. Here, it were injurious to overslip a Noble act in the Duke during this imployment, which I must for my part celebrate above all his expenses; there was a Collection of certain rare Manuscripts, exquisitly written in Arabique and fought in the most remote parts by the diligence of *Erpinius*, the most Excellent Linguist, these had beene left to the Widdow of the said *Erpinius*, and were upon sale to the Iesuits at *Antwerpe*; Licourish Chapmen of such Ware. Whereof the Duke getting knowledge, by his worthy and learned Secretary Doctor *Mason*, Intervened the bargaine, and gave the poore Widdow for them five hundred pounds, a summe above their weight in silver, and a mixed act both of bounty and charity, the more laudable being much out of this naturall Element. These were they, which after his death were so Nobly presented, as they had beene bought, to the University of *Cambridge*, by the Dutchesse *Dowager*, assoone as she understood by the aforesaid Doctor *Mason*, her husbands intention, who had a purpose like wise (as I am well instructed) to raise in the said University (whereof he was Chancellour) a faire case for such Monuments, and to furnish it with other choice collections from all parts of his own charge, perchance in some Emulation of that famous Treasury of knowledge at *Oxford*, without piralel in the Christian world. But let me resume the file of my relation, which this Object of bookes (best agreeable to my course of life) hath a little interrupted, the aforesaid Negotiation although prosecuted with feasible and probable appe-

rances

of great effects, took up a Moneth before the Dukes return from his excentricity (for so I account favourites abroad) and then at home he met with no good News of the *Cadiz* Attempt: In the preparation thereof, though he had spent much solicitude *ex officio*, yet it principally failed (as was thought) by late setting out, and by some contrariety of Weather at Sea, whereby the particular designs could not before-hand, a point hardly avoydable in affairs of moyse, especially where the great *Indian* Key to all Cabinets is working. Not long after this, the King pondering in his Wisedom the weight of his forraign Affairs, found it fit to call a Parliament at *Westminster*; this was that Assembly where there appeared a sudden and marvellous conversion in the Dukes Case, from the most exalted, as he had been, both in another Parliament, and in common voyce before) to the most depressed now, as if his condition had been capable of no Mediocrities. And it could not but trouble him the more, by happening when he was so freshly returned out of the *Low-Provinces*, out of a meritorious employment, in his inward conceit and hope, which being the single example that our Annals have yeelded, from the time of *William de la Pool*, Duke of *Suffolke*, under *Henry* the sixth, of such a concurrence of two extremes, within so short time, by most of the same Commenders and disprovers, like the Naturall breath of man, that can both heat and cool) would require no slight memoriall of the particular Motives of so great a change, but that the whole Case was dispersed by the Knights of Shires, and Burgesses of Towns, thorow all the Veynes of the Land, and may be taken by any at pleasure, out of the Parliament Registers: Besides that, I observe it not usuall amongst the best patterns, to stuffe the report of particular lives, with matters of publike record, but rather to dive (as I shall endeavour, before I wipe my pen) into secret and proper afflictions; howsoever somewhat I must note in this strange *Phenomenon*: It began from a travelled Doctor of Physick, of bold spirit, and of able Elocution; who being returned one of the Burgesses

(which was not ordinary in any of his Coat) fell by a Metaphoricall Allusion, translate from his own Faculty, to propound the Duke as a mine in cause of divers infirmities in the State, or neer that purpose; being sure enough of Seconds, after the first On-set, in the Lower House. As for any close intelligence that they had before-hand with some in the higher (though that likewise was said, I want ground to affirm or believe it more then a generall conceit) which perhaps might run of the working of envy amongst those that were neerest the object which we see so familiar, both in naturall and morall causes, the Dukes answers to his appeachments, in number thirteen, I finde very diligently and civilly couched: and though his heart was big, yet they all savour of an humble spirit one way, equitable consideration, which could not possesse every vulgar conceit, and somewhat allay the whole matter, that in the bolting and sifting of neer foureen yeers of such power and favour, all that came out, could not be expected to be pure and white and fine Meal, but must needs have withall among it a certain mixture of Pudar and Bran, in this lower age of humane fragility: howsoever this tempest did onely shake, and not rent his sayls; for His Majesties considering that almost all his appeachments were without the compasse of his own Reign; and moreover, That nothing alleadged against him, had, or could be proved by Oath, according to the Constitution of the *House* of Commons, which the Duke himself did not forget in the Preface of his answers. And lastly, having had such experience of his fidelity and observance abroad, where he was chief in trust, and in the participations of all hazards, found himself engaged in honour, and in the sense of his own naturall goodnesse, to support him at home from any further inquietude, and too dear buy his highest testimony of divers important imputations, whereof the truth is best known to His Majesty while he was Prince. The Summer following, this Parliament (after an Embarke of our trading Ships in the River of *Bourdeaux*, and other points of Soveraign affront there did succeed the action of *Rhee*) wherein the

Duke

Duke was personally imployed on either element, both as Admirall and Generall, with hope in that service to recover the publike good will, which he saw by his own example might quickly be won and lost: This action as I hear hath been delivered by a Noble Gentleman of much learning and active spirits, himself the fitter to do it right, which in truth he greatly wanted, having found more honourable censure even from some of the *French* Writers then it had generally amongst our selves at home; Now because the said work is not yet flowing into the light, I will but sweep the way with a few notes, and there only touching the Dukes own deportment in that Iland the proper subject of my quill, for in the generall survey of this action, there was matter of glory and grief so equally disturbated on both sides, as if fortune had meant we should quickly be friends again, wherein let their names that were bravely lost, be rather memorised in the full table of time, for my part I love no ambitious pains in an eloquent description of miseries. The Dukes carriage was surely Noble throughout to the Gentlemen of faire respect, bountifull to the Souldier, according to any speciall value which he spyed in any, tender and carefull of those that were hurt, of unquestionable Courage in himself and rather fearfull of fame, then danger: In his countenance, which is the part that all eyes interpret, no open alteration even after the succours which he expected did fail him; but the lesse he shewed without, the more it wrought intrinsically, according to the nature of suppressed passions: for certain it is, That to his often mentioned Secretary, Doctor *Mason*, whom he layd in a Pallet neer him, for naturall Ventilation of his thoughts, he would, in the absence of all other ears and eyes, break out into bitter and passionate Eruptions, protesting, That never his dispatches to divers Princes, nor the great businesse of a Fleet of an Army, of a Siege, of a Treaty, of War, of Peace, both on foot together, and all of them in his head at a time, did not so much break his report, as a conceit, That some at home, under His Majesty, of whom he had well deserved, were now content to forget

him; but whom he meant, I know not, and am loth to rove at coniectures. Of their two Forts, he could not take the one, nor he would not take the other; but in the generall Town he maintained a seisure and possession of the whole, three full months, and eighteen dayes; and at the first descent on shore, he was not immured within a woodden Vessell, but he did countenance the landing in his long Boat; where succeeded such a defeat of neer two hundred Horse (and these not by his guesse) mounted in haste. But the most part Gentlemen of Family, and great resolution, seconded with 2000 Foot, as all circumstances well ballanced on either side, may surely endure a comparison with any of the bravest Impressions in ancient time: in the issue of the whole businesse, he seems charged in opinion with a kinde of improvident conscience, having brought off that with him to Camp, perchance too much from a Court, where Fortune had never deceived him: Besides, we must consider him yet but rude in the profession of Arms, though greedy of honour, and zealous in the cause. At his return to *Plimouth*, a strange accident befell him, perchance not so worthy of memory for it self, as for that it seemeth to have been a kinde of prelude to his finall period.

The now Lord *Loring* a Gentleman of true honour, and of vigilant affections for his friend, sends to the Duke in all expedition an expresse messenger, with advisement to assure his own Person, by declining the ordinary Road to *London*, for that he had credible intelligence of a plot against His life to be put in Execution upon him in his said journey towards the Court: The Duke meeting the messenger on the way, read the Letter, and smothering it in his pocket without the least imaginable apprehension, rides forwards: His Company being about that time not above seven or eighe in number, and those no otherwise provided for their defence, then with ordinary swords: after this, the Duke had advanced three miles before he met with an old woman neer a Town in the road, who demanded whether the Duke were in the Company; and bewraying some especiall occasion to

be

be brought to him, was lead to his horſe ſide, where ſhe told him that in the very next Town where He was to paſſe, ſhe had heard ſome deſperate men vow his death: And thereupon would have directed him about by a ſurer way, this old womans caſuall acceſſe joyn'd with that deliberate advertiſement which he had before from his noble friend, moved him to participate both the tenor of the ſaid Letter and all the circumſtances, with his Company, who were joyntly upon conſent that the woman had adviſed him well; Notwithſtanding all which importunity, he reſolved to wave his way upon this reaſon, perhaps more generous then provident, that if as he ſaid ſhe, ſhould but once by ſuch a diverſion make his enemy believe he were afraid of danger, he ſhould never live without: Hereupon his yong Nephew, Lord Viſcount *Fielding* being then in his Company, out of a noble ſpirit beſought him that he would at leaſt honour him with his Coat and blew Riban through the Town, pleading that his Uncles life wherein lay the property of his whole Family was of all things under heaven the moſt pretious unto him; and undertaking ſo to geſture and muffell up himſelf in his hood, as the Dukes manner was to ride in cold weather, that none ſhould diſcern him, from him; And ſo he ſhould be at the more liberty for his own defence, at which ſweet propoſition, the Duke caught him in his armes and kiſſed him; yet would not as he ſaid accept of ſuch an offer in that caſe, from a Nephew whoſe life he rendred as much as himſelf: And ſo liberally rewarded the poor creature for her good will; after ſome ſhort directions to his Company how they ſhould carry themſelves, he read on without perturbation of his minde, he was no ſooner entred into the Town, but a ſcambling Souldier clapt hold of his bridle, which thought it was in a begging or perchance ſomewhat worſe, in a drunken fashion, yet a Gentleman of his trayne that road a pretty diſtance behind him, conceiving by the premiſſes it might be a beginning of ſome miſchevious intent, ſpurred up his horſe, and with a violent rouſh ſevered him from the Duke, who with the reſt went on quickly

through the Town, neither for ought I can heare was there any further inquiry into that practise, the Duke peradventure thinking it wisedom not to reserve discontentments so deep, at his return to the Court he found no change in Faces, but smothered murmurings for the losse of so many gallant Gentlemen, against which his friends did oppose in their discourses the chance of War, together with a gentle expectation for want of supply in time, after the complaints in Parliament, and the unfortunate issue at *Rhee*, the Dukes fame did still remain more and more in obliquie among the masse of people, whose judgements are only reconciled with good successes, so as he saw plainly that he must abroad again to rectifie with his best endeavour under the publike service, his own reputation; Whereupon new preparatives were in hand, and partly reparatives of the former beaten at Sea: And in the mean while, he was not unmindfull in his civill course to cast an eye upon the wayes to win unto him such as have been a principle credit in the Lower house of Parliament, applying lenities, or subducting from that part where he knew the humors were sharpest, amidst which thoughts, he was surprised with a fatall stroke, written in the black book of necessity.

There was a yonger brother of mean fortunes born in the County of *Suffolk*, by name *John Felton*, by nature of a deep melancholy, silent, and glony constitution, but bred in the active way of a souldier, and thereby raised to the place of Lieutenant to a foot-company in the Regiment of Sir *James Ramsey*, this was the man that closely within himself had concealed the Dukes death. But what may have been the immediate or greatest motive of that sellonious conception, is even yet in the clouds.

It was said at first that he had been stung with a denial of his Captains place, who dyed in England, whereof thus much indeed is true, that the Duke before he would invest him in the said place, advising first (as his manner was) with his Colonell, he found him to interpret for one *Powell* his own Lieutenant, a Gentleman of extraordinary valour, and

accor-

according to military customs, the place was good, that the Lieutenant of the Colonells company might well pretend to the next vacant Captain-ship under the same Regiment, which *Felton* acknowledged to be in it self very usuall and equitable, besides the speciall merit of the person, so as aforesaid conceit of some rancour harboured upon their deniall had no true ground; there was no other imagination that between a Knight of the same County, whom the Duke had lately taken into some good degree of favour, and the said *Felton*, there had been ancient quarrells not yet well healed, which might perhaps lye festring in his breast, and by a certain inflamation produce this effect; but that carries small probability that *Felton* would so deface his own act, as to make the Duke no more then an oblique sacrifice, to the fames of his private revenge upon a third person: therefore the truth is, that either too honest a deed after it was done, or to stumber his conscience in the doing, he studied other incentives, alleadging not three hours before his execution to Sir *Richar Gresham* two only inducements thereof. The first, as he made it in order, was a certain libellous book written by one *Eggleston* a Scottish Physitian, which made the Duke one of the foulest Monsters upon the earth, and indeed unworthy not only of life in a Christian Court, and under so vertuous a King; but of any room within the bounds of all humanity, if his prodigious predictions had the least semblance of truth.

The second, was the Remonstrance it self of the Lower House of Parliament against him, which perchance he thought the fairest cover, so he put in the second place, whatsoever were the true motive, which I think none can determine, but the Prince of darkenesse it self; he did thus prosecute the effect. In a by-Cutlers shop on Tower hill, he bought a ten-penny knife (so cheap was the instrument of this great attempt, and the sheath thereof he sewed to the lining of his pocket) that he might at any moment draw forth the Blade alone with one hand, for he had maymed the other: This done, he made shift, partly, as it is said, on horse-

horse back and partly on foot, to get to *Portsmouth*, for he was indigent and low in mony, which perhapps might have a little edged his desperation, at *Portsmouth* on Saturday being the 23. of *August* of that currant yeer, he prest without any suspition in such a time of so many pretenders to imployment, into an inward Chamber where the Duke was at breakefast (the last of his repasts in this world) accompanied with men of quality and action, with Monsier-de *Soubez*, and Sir *Thomas Fryer*, and there a little before the Dukes rising from the table, he went and stood expecting till he should Passe through a kinde of Lobye between that room and the next, where divers attending him; towards which passage, as I conceive somewhat darker then the Chamber, which he voided, while the Duke came with Sir *Thomas Fryer* close at his ear, in the very moment as the said Knight withdrew himself from the Duke, a Sasinate gave him with a back blow a deep wound into his left side, leaving the knife in his body, which the Duke himself pulling out, on a suddain effusion of spirits, he sunk down under the table in the next room, and immediatly expired. Certain it is, that some good while before Sir *Clement Throckmorton*, a Gentleman then living, of grave judgement, had in a private conferrence advised him to weare a privy Coat, whose Councell the Duke received very kindly; but gave him this answer, that against any popular furie a shirt of mayle would be but a silly defence, and as for any single mans assault he took himself to be no danger; So darke is destiny.

One thing in this enormious accident, is, I must confesse, to me beyond all wonder (as I received it from a Gentleman of judicious and diligent observation, and one whom the Duke well favoured) That within the space of not many minutes after the fall of the body, and removall thereof into the first room, there was not a living creature in either of the chambers, no more then if it had lien in the Sands of *Æthiopia*; whereas commonly, in such cases, you shall note every where a great and sudden conflux of people unto the

place,

place, to hearken and to see: But it should seem the very horrour of the fact, had stupified all curiosity, and so dispersed the multitude, that it is thought even the murtherer himself might have escaped (for who gave the blow none could affirm, if he had not lingred about the house below, not by any confused arrest of conscience (as hath been seen in like examples) but by very pride in his own deed, as if in effect there were little difference between being remembred by a vertuous fame, or an illustrious infamy.

Thus died this great Peer in the 36th year of his age compleat, and three dayes over, in a time of great recourse unto him, and dependance upon him, the house and Town full of servants and suters: His Dutchesse in an upper room, scarce yet out of her bed, and the Court at that time not above six or nine miles from him, which had been the stage of his greatnesse.

I have spent some enquiry whether he had any ominous presagement before his end; wherein though both ancient and modern Stories have been infected with much vanity; yet oftentimes things fall out of that kind which may bear a sober construction, whereof I will glean two or three in the Dukes case.

Being to take his leave of my Lords Grace of *Canterbury*, the only Bishop of *London*, whom he knew well planted in the Kings unchangeable affection, by his own great abilities, after curtesies of courage had passed between them, My Lord sayes the Duke, I know your Lordship hath very worthily good accesse unto the King our Soveraign, let me pray you to put His Majesty in minde to be good, as I no way distrust, to my poor wife and children: at which words or at his countenance in the delivery, or at both, My Lord Bishop being somewhat troubled, took the freedom to aske him where he had never any secret abodements in his minde. No (replyed the Duke) but I think some adventure may kill me as well as another man.

The very day before he was slain, feeling some indispo-

ſition of body, the King was pleaſed to give him the boonus of a viſit, and found him in his bed; where, and after much ſerious and private diſcourſe, The Duke at His Majeſties departing, imbraced him in a very unuſuall and paſſionate manner, and in like ſort to his friend the Earl of *Holland*, as if his ſoule had divined he ſhould ſee them no more; which infuſions towards fatall ends, had been obſerved by ſome Authors of no light authority.

On the very day of his death, the Counteſſe of *Denbigh* received a Letter from him; whereunto all the while ſhe was writing her anſwer, ſhe bedewed the paper with her teares: And after a moſt bitter paſſion (whereof ſhe could yeeld no reaſon, but, That her deareſt brother was to be gone) ſhe fell down in a ſwound. Her ſaid letter endeth thus:

I will pray for your happy return, which I look at with a great cloud over my head, too heavy for my poor heart to bear without torment; but I hope the great God of heaven will bleſſe you.

The day following, the Biſhop of *Ely*, her devoted friend, who was thought the fitteſt preparer of her minde to receive ſuch a dolefull accident, came to viſite her; but hearing ſhe was at reſt, he attended till ſhe ſhould awake of her ſelf, which ſhe did with the affrightment of a dream. *Her brother ſeeming to paſſe thorow a field with her in her Coach; where hearing of a ſudden ſhout of the people, and aſking the reaſon, it was anſwered to have been for joy that the Duke of Buckingham was ſick.* Which naturall Impreſſion ſhe ſcarce had related unto her Gentlewoman, before the Biſhop was entred into her Bed-chamber for a choſen Meſſenger of the Dukes death.

This is all that I dare preſent of that nature to any of judgement, not unwillingly omitting certain prognoſtick Anagrams, and ſuch ſtrains of fancy.

He took to wife, eight yeers and two months before his death, the Lady *Katherine Manners*, Heir generall to the Noble Houſe of *Rutland*; who, beſides a ſolid addition to his eſtate, brought him three ſons and a daughter, called the Lady *Mary*, his firſt born; his eldeſt ſon died at Nurſe, before

fore his iourney at Rhee; and his third, the Lord *Francis*, was born after his fathers death; so as neither his first nor his last were participant of any sense of his misfortunes or felicities: His second son, now Duke of *Buckingham* was born, to cheer him after his return from that unlucky Voyage.

For these sweet pledges, and no lesse for the unquestionable vertues of her person and minde he lowed her dearly, and well expressed his love in an act and time of no simulation towards his end, bequeathing her all his Mansion-houses during her naturall life, and a power to dispose of his whole personall estate, together with a fourth part of his Lands in Joynture: *He* left his elder brother of the same womb a Viscount, and his younger an Earl; Sir *Edward Villers*, his half brother on the fathers side, he either preferred or removed (call it how how will) from his step-mothers eye to the presidentship, where he lived in singular estmation for his justice and hospitality; and died with as much grief of the whole Providence, as ever any Governour did. Before his Religious Lady of sweet and Noble direction, adding much to his honour. The eldest of the brethren, and heir of the Name, was made a Baronet; but abstained from Court, enjoying perhaps the greater greatnesse of self fruition.

He left his mother a Countesse by Patent, in her own person, which was a new leading example, grown before somewhat rare, since the dayes of Queen *Mary*. His sister of *Denbigh* (that right character of a good Lady) he most humbly recommended to the Queen; who after a discharge of some French in her Court that were to return, took her into three severall places of honour and trust.

In short, not to insist upon every particular Branch of those private preferments, he left all his female kindred, of the entire or half blood, descending of the name of *Villers* or *Beaumont*, within any neer degree, either matched with Peers of the Realm actually, or hopefully, with Earls sonnes and heirs, or at least with Knights, or Divinity, and of plentifull condition. *He* did not much strengthen his own sub-

in but once in Court, but stood there on his own feet; for the truth is, the most of his Allies rather leaned upon him, than shogged him on.

His familiar servants, either about his person in ordinary attendance, or about his affairs of State, as his Secretaries, or of Office, as his Steward; or of Law, as that worthy Knight whom he long used to solicite his causes. He left all both in good Fortune, and, which is more, in good Fame.

Things very seldome confeciated in the Instruments of great Personages.

FINIS.

THIS LAST AGES LOOKING-GLASSE: OR ENGLANDS SAD ELLIGIE.

By S. H.

Quandoque bonus dormitat Homerus,
Afficiunt oculis superi mortalia Justis.

Printed at York by Stephen Bulkley, 1642.
and reprinted at London. 22 Octob:

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Quandoque bonus dormitat Homerus,
Aspiciunt oculis superi mortalia Justis.

Printed at York by Stephen Bulkley, 1640.
With Licence.

COVRTEOVS READER.

IF thou look for a large Epiſtle to this little Pamphlet, thy expectation is Fruſtrate; for I am affraid to fall into the Citizens of MINDAS diſeaſe, that my Book ſhould run out at the Portall. If thou finde any thing Worth thy Reading, make Vſe of it; Looke not at the rudeneſſe either of the Phraſe or the Verſe, but the well-meaning of the Author. Looke not for Poliſhed Lines, but Matter pointing at the Times. It is the firſt Born, if it miscarry or prove Abor-

tive it will be an obstruction to the Second Birth; to hinder the bringing forth; But however, if thou Like it, take it; if not, leave it and begone; So Farewell.

Thine as Thou Usest Him,

S. H.

1 *Seeing.*

WHat Age is this that we behould?
Where warr is bought, & peace is sould
When we look each one at his own,
Reaping the seeds others have sown;
O how we make our Christall Eyes!
Of Villainies vile to be the Spies;
We see the Moate, but not the Beame,
Other faults great, ours small we deeme.
As the Eagle we are quick of sight,
Bringing anothers deeds to light;
But as blind beetles we cannot see,
Our own sad wofull miserie.
We waile the Judgment, and the Rod,
But not our sins offending God;
We as the Dog, look at the stone,
But at our sins, few or none
Will once look back, and see the thing,
That doth Gods vengeance swiftly bring.
We see, neither cause, nor sender,
But vengeance for wrath we render;
We see all things but what we should,
Lord cast us in a better mould,
And grant mine Eyes may see the thing
That may please God and eeke my King.

2 *Hearing.*

WHat Age is this wherein I Heare?
Such ſound of Treaſon in mine Eare,
Such contumelies, and ſuch Lyes,
As deafs mine Ears and blinds mine Eyes.
Of ſterne War ſuch dreadfull rumors,
But to ſatiate ſome mens humors;
Whoſe ſole delight is onely bloud,
That they may bathe in Crimſon floud.
If they laugh, who weep they care not,
Yea, to ruine all they ſpare not.
Iſt Religion, or Reaſon?
That keeps no Time, Tune, or Seaſon.
What Blaſphemies do ſome relate?
Againſt Our God, our King, and State;
Some cry out of Church Government,
Some to ruine the Temple are bent,
And ſome cannot endure to Heare
The Sound o'th Organ in their Eare,
Nor yet our Churches Bells ſweet ſound,
They doe their fiery zeale confound.
The Charmers Voice they will not Heare,
His Tongue not chained to their Eare;
But God grant I may Heare the thing
That Sound may well to God and King.

3 Smelling.

WHat Age is this wherein I Smell?
Such noyſome ſtench from hatefull Hell;
Such unſavoury poyſoned Weeds,
That in this Land Infection breeds;
Infecting ſo the healthfull Ayre,
Rayſing ſterne Stormes for Weather faire.
Are theſe the Nofegaies of Delight?
Pleaſe they the Sence, the Noſe, or Sight;
Me thinks the ſtench aſcends the Brain,
Poyſoning the Stomack and each Vain;
Diffuſing venom through the Joints,
And at Deſtruction only points;
Putting the Body out of frame,
Making all things ſeem not the ſame.
Oh! how it poyſoned hath my Noſe,
To Smell the Hemlock for the Roſe,
For odoriferous Sents moſt Sweet,
To Smell the Channell in the Street.
For Practiſe, I have found but ſhow;
Mark how this new-found Age doth grow;
Me thinks now here I ſmell a Knaye,
That ſpeaks this thing, and that would haye;
But Lord grant me my Smelling well,
That I with God and King may dwell.

WHat Age is this wherein I reſt?
To *Taſte* things baske for what are beſt,
Sowre things for pleaſant do not well,
For vain ſhaddows the ſubſtance ſell;
This bargain is a bad exchange,
Good ſoiles leaving, on Heathes to range:
To drink puddle in ſtead of Meed,
May danger in the body breed.
It cannot well my *Taſting* relish,
The Diſh of Treaſon it is Helliſh;
Hath no Savour to good Pallats,
Reſembling right to weedy Sallats,
That have a rank and noyſome *Taſte*,
Moſt fit on Dung-hill to be caſte,
That neither reliſh well, nor feed,
Let us deteſt this fruitleſſe ſeed:
Oh how I have my Coyne layd out
For fruitleſſe food, (I fear, I doubt)
My Mouth it is clean out of ſeaſon,
To ſee Men live ſo voyde of Reaſon;
To *Taſte* all things they do refrain,
But what are tempered in their Brain.
But God grant I may *Taſte* the thing,
That reliſh may my God and King.

WHat Age is this wherein I ſtand?
That I ſhould now lift up a Hand
'Gainſt Him, whom God did ſole Annoint,
Ile racked be from joynt to joynt,
And each Limbe be pull'd aſunder,
Before I make the World wonder
At ſuch vile trayterous Acts of mine,
My thoughts and deeds I will refine,
And in that mould my Actions frame,
That may me ſpotleſſe leave to Fame.
Oh let that Hand for ever rot,
That 'gainſt my Liege doth Act a Plot
That may his patient Spirit move,
Or any way eſtrange his Love;
Nor in the Land let any Live,
That would His Grace ill Councell give.
Shall any harpe upon that ſtring?
To take up Arms againſt their King,
The Lords Annoynted for to touch,
A wicked Heart I have none ſuch.
I hate the waies of ſuch a wight,
they are not pleaſing in Gods ſight.
God grant I may touch on that ſtring,
That may pleaſe God and eeke my King.

WHat Age is this, lay Common *Sence*?
Worſe cannot be by conſequence;
I ſee few Men that look at Peace,
or ſtrive to make the VVarrs to ceaſe:
they do pretend Peace in their VVords,
Whilſt they are brandiſhing their Swords:
I Hearé no tidings of Concord,
Look down upon us now O Lord;
Each Day brings forth more cruell things.
In each Eare wofull tidings Rings.
I *Smell* nothing that pleaſant is,
Sorrow is neer, but far is Bliſſe;
For beauty burning, for ſweet ſmells ſtink,
For pleaſant VVine, we VVormwood Drink.
I *Taſte* nothing that gives content,
Our ſweet meats now we muſt Repent,
We had the Dainty fare of Peace,
But now we muſt forgoe our eaſe.
My *Touch* and *Feeling* I have loſt,
Theſe things too dearely have me coſt,
I *Touch* nothing but am defil'd,
With Chaffe for Corne, I am beguil'd.
Will *Common Sence* nothing availe?
Will not the naked *Truth* prevaile?

Theſe

These things are strange, and very rare,
Lord free this Land of broken ware:
O smite these Rebels in the Head,
And with dread Thunder, strike them Dead,
That all may *See*, *Touch*, *Taste*, and *Heare*,
And Learn our God to dread and *Feare*,
That I and All, may quickly *Smell*,
That God and King them all will quell.

Stay, Let me wonder once again,
What Flouds of *Tears* run down amain?
What wofull shreeks, what trembling Hands?
What Fear to lose, Lives, Goods, and Lands?
Oh how we Weep, we Mourn, and Waile,
Thongh it doe us but small availe,
To *See* the Times thus distracted,
To heare Laws, that are inacted,
'Gainst Subjects Liberties and Rights:
Alas poor Soules, Oh wofull wights,
That once so fairely flourished,
Are now quite Dead and Perished.
What Age is this wherein we live?
All takes away, and none will give,
Takes what our chiefest Joys increase,
Our choisest Jem, our Jewell Peace,
This Nations chiefest Ornament,
Yet none doe Sorrow or Repent.

Oh

Some muddie makes the Chriſtall ſtreame,
Others of better times doe dreame.
But as for me ile ſerue and feare,
The Lord my God, and King moſt deare.

O wofull age that ere was ſeen,
How neare to falling have we been?
Somtimes by ſword of Forraigne foe,
Somtimes home broyles, Domeſticke woe,
We have beene ſcourg'd with famine great,
The poore have di'd for want of meat.
Yea further Gods moſt heavie hand,
With Peſtilence hath plagu'd this land.
But ſtill in ſafetie we have ſlept,
For ſinfull crimes we have not wept
But to our ſelves have cried peace,
Living ſecurely, and at eaſe:
When as our ſins are as the ſand,
'Gainſt God himſelfe we warlike ſtand,
But marke we now, how times do turne,
In ſtaed of mirth we now muſt mourne,
One griefe another up doth call,
Our drinke is teares mingled with gall.
Sorrow we doe, we cannot ſpeake,
Our hearts with griefe are like to breake.
Some are poſſeſt with Jealous feares,
Others are drunk with wormwood tearse.

But I'm reſolved firmely ſtill,
To keep Gods and my Soveraigns will.

Yea ſtranger ſtill doth reign in this Age,
The poore oppreſt, the wicked rage,
With Murders, Rapines, and with Theft,
This Land is pild, and nothing left.
No man living ſcarcely can ſay,
This is mine own, for't I did pay,
He that hath felt the ſmart can tell
That ſtrongeſt bears away the Bell:
Yet ſome fatted to the ſlaughter
Spend their time in Mirth and Laughter,
Merrily quaffing off their Wine,
Vainly ſpending precious Time;
Though Sword be drawn and Bow be bent,
And all the wicked muſt be ſhent,
How idly ſtill their daies are ſpent.
Their hearts are heard, they'l not relent;
But putting off the evill day,
To turn from ſin they do delay,
In ſinfull crimes they live and dye,
Which in their boſoms hidden lye:
Gods word by them is ſet by light,
Thoſe ſacred Lines do dim their ſight.
But ſtrive and conſtant I will prove,
My God to fear, my King to love.

Was

Was ever Age in ſuch a caſe?
To bring forth ſuch a Rebele Race,
To ſheathe his Sword in's Fellow ſide,
To Lye, Diſſemble, and cog beſide,
Judas-like each other betray,
For Peace few Preach, for Love few Pray,
We, are taught a quite contrary way,
None caring what they ſpeake or ſay.
It's as common to vent Treaſon,
As t'is to ſpeake ſence and Reaſon.
Yee flintie ſtones, what, not relent?
To ſee this ſadd, and dire Event
Of times wicked inclination,
Which threates ruine to this Nation.
Our Sins the Skies have Aſcended,
Yet our lives are not Amended,
Still drawing downe Gods irefull rod,
Procureing emnitie with God,
without whoſe freindſhip there's no peace,
Nor hope of (Judgments great) releaſe.
But a fearfull expectation,
Of deſtruction, to this Nation.
But Lord thy favour let me finde,
That God and King may haue my minde.

Alas pore age, what is the cauſe?
Force guides thee now, and not the lawes,

That

That formerly haue rul'd this Land,
All gvided were by their command,
But how are they infringed now?
Old ſtatuts to the new muſt bow,
Surely there was no wiſdome then,
This Age hath got far wiſer men,
True it is, but is't not moſt ſtrange?
That theſe times ſhould ſo quickly change,
And be as though they ne're had bene:
The oldeſt man this true hath ſeene.
Sins are the ſole procureing things,
That alterations alwayes bringes,
Yet this full little is regarded,
Though ſin's never unrewarded:
Yet till wee feele the wofull ſmart,
Wee will not lay our ſins to heart.
Wee put our truſt in horſes ſtrength,
Meaſuriug God by our owne length,
To our Nets thus Sacrificing,
Not regarding evils riſing.
Lord grant on thee I may depend,
And ſerve my god and King to th'end.

Did ever age know ſuch a thing?
For Songs of Joy, we Sorrow ſing;
Our joyfull notes are changed quite,
And mournefull tunes we Sing each night,

With

With frights and feares we ſtand agaſt,
To ſee theſe times, and what is Paſt:
But when we thinke of times to come
We ſtricken ſpeachles are and dumbe;
Our peace is turned into warre,
We one with other ſeeke to jarre,
Envie hath up her Kingdome ſet,
Hatred this Nation hath beſet,
Diviſions great from Sects doe ſpring,
Which have devided People and King,
All truly are at variance;
Oh ſad eſtate, oh wofull chance,
And ſilence up our mouthes haue ſhut,
Pride and arroganee bravely ſtrut:
Yea beggars ride, Kings goe on foot,
Swolne ambition rules, looke too't.
Each one dare not truſt another,
Brother perſecutes the brother:
But I deteſt ſuch tunes to ſing,
Ile love my God and my good King.

An age indeed to ſee the times,
Beſpread with ribauldries, and rimes:
Striking at ſcepters, yea Kings wounding,
Royall Monarchie confounding:
Seeking to eclipſe his name,
Whoſe worth ſhall outlive time and fame:

Yea

Yea flourish still and fairely shine,
'Mongst men on earth ane Saints divine:
His peacefull raigne begot a storie,
To Crowne his yeares with lasting glorie.
Which evill tongues can never blast,
But shall all Ages fars out last.
Nay here their malice doth not bound,
What Sacred things have they left sound?
With strange Sects we are devided,
Law and Gospell are derided;
Decent order is neglected,
Church government disrespected,
All ceremonies now must downe,
They with Garlands their actions Crowne.
Great distractions fill this Land,
Tell me then? Can this Kingdome stand?
I'me dumbe Lord teach me what to say,
That I to God for King may pray:

Now having taken this short view,
Of things not good, yet too too true:
Of things not heard in times before,
Which ages now may well deplore;
No Age that's past can paralell
These times wherein we live and dwell;
Yea after Ages shall admire,
Flourishing *England* now on fire.

Let us now look another way,
And unto God Almighty pray.
Lord look down from heaven and see,
This Nations wofull miserie,
Behould our languishing Estate,
Let not our sorrow come too late.
We are at the pit ready to fall,
From sinking, Lord do us recall.
Make up the breaches, Thou art the Man
Of the distrest Physitian.
If thou hold off, what are we then?
Most miserable of all Men.
O succour Lord, and help us send,
Thou art our God, be thou our friend,
That I in heart and voice may sing,
To God be praise, and to my King.

Help Lord for thou are only hee,
Or els we never shall agree,
We are arrived at that height,
That thou alone canst make us streight,
O we are rent and wounded sore,
Our wounds increase still more and more,
Each one seeking to have his will,
But few the Law for to fulfill,
It is a curb that keeps us in,
We strive to free us from this sin,

Lord

Lord cut off those rotten Members,
That of these broiles are the fenders,
That in this Land ruin to and froe,
To hatch the Eggs of wretched woe,
Whose hearts and minds are wholly bent,
To cause this Land sadly lament,
Sowing seditious wicked seed,
Thou Lord root out that sinfull Breed;
And let the World see and wonder,
At them struck dead, with thy Thunder.
But let them live in Joyes increase,
That love the Olive branch of Peace,
Who Joy to heare of *Sions* Joy,
Let no dire mischiefe them anoy,
But let them live and flourish still,
And guard them strongly from all ill.
Lord teach my heart to prayse thy name,
Let tongue and voyce eeke doe the same,
Let *Charles* glorie through *England* ring,
Let Subjects say, *God Save the King.*

FINIS.

FINIS.

His Majesties

DECLARATION

AND

PROPOSITIONS;

To the Major, Aldermen, and Inhabitants

OF

COVENTRY

Concerning the delivering up the said City to to his Majesty.

Likewise the Answer of the Major, and Aldermen of the said City, to his Majesties Propositions.

London, Printed for T. Wot. Octob. 22. 1642.

DECLARATION

AND

PROPOSITIONS;

To the Mayor, Aldermen, and Inhabitants

OF

COVENTRY

Concerning the delivering up the said City to his Majesty.

Likewise the Answer of the Mayor and Aldermen of the said City, to his Majesties Propositions.

His Maiesties Declaration and Propositions to the Citizens of *Coventry*, concerning Prince *Robert his Nephew*.

Likewise the Answeare of the said Citizens to his Majesties propositions and Declaration.

THe Lord *Digby*, which now stands accused of high Treason for many high crimes committed against both Houses of Parliament, out of his deadly hate and inveterate mallice which he oweth to to the well affected party of this Kingdome, imboldned himselfe upon the eighteenth of this moneth of *October*,

to advance and draw out a great partie of His Majesties Armie, consisting of about three thousand foote and fifteen hundred horse with a resolution to give battle against Collonell *Hollis* his Regiment who lie here to *Wolvehampton*, Collonell *Hollis* having intelligence of the same, forth with got his men into a faire Battalia and after some consultation together, not agreeing they fell to blowes, where our men behaved and defended themselves so valiantly that they soone defeated the Lord *Digbies* forces and put them all to flight killing of about seaven score with the losse of 11. men.

His Majesty having about him severall wicked and evill Councellors, who like so many Machivillians dayly project mischievous designes, and hourely conspire the ruine and destruction of one place or other, or the downefall of one good man or other, which

which for some particular end their envie drives at.

This may appeare by their dayly practizes against severall Counties, Cities and Townes in severall parts of this distressed, (nay this almost distracted Kingdome.

They hate our Ministers because they discover their hipocrisy, they would destroy our Cities because they oppose them, as may appeare by their evill counsell to his Majesty concerning *Coventry*.

The Kings most excellent Majesty hauing receiued intelligence from *Warwickshire* by divers Letters from Prince *Robert* of the proceedings of the Citizens of *Coventry*, and that they had set downe their resolution to fight it out to the last man his Majestie immediatly sent a Message with these following propositions.

1. That His Majesty having thought it necessary to declare his will in these insuing particulers

That they should with all expedition resigne the towne to his Nephew Prince *Robert*, and in so doing he promised them by the faith of a King; that they should not have the least damage in any thing, neither should they have their houses plundered by any of his party.

That if they would concurre with his Majesty in this his desire and commands, he would esteem them and account them to be true and loyall Subjects to his Majesties person and the Crowne of *England*, and that for their assistance of his Majesty, when he came to the said City, he would utterly blot it out of his Royall breast and promiseth that what hath happened formerly shall be utterly forgotten.

The Citizens of Coventry having heard these Propositions from his Majesty after much consultation thereupon, agreed that an Answer should be

be forthwith drawne up, and sent to his Majesty, which Answer was to this effect.

That they seriously weighd and considered his Majesties Propositions, wherein he expressed his gratious will and pleasure, and to give answer to the same they resolved to present these ensuing Lines.

That for the resigning the towne to any that his Majesty should appoint they cannot, because their whole estate lyeth therein, for they have had many testimonies and examples of the inhumane Acts of the Cavaliers in divers parts of this Kingdome, and how they have ransackt, Pillaged, and tooke away by force all that they could lay their hands upon.

All which being seriously considered, they declared unto his Maiesty, that they found themselves bound in conscience to God, iu Loyalty to his sacred Majesty, and in tender care of their

or their owne safety, the preservation of our Wives and Daughters from rapine, and all manner of oppression, to denye your Majesties desires, and to oppose all those that shall any way endeavour (under a pretence of your Majesties command) to disturbe the peace of the Kingdom.

They having with all humility presented these lines as the perfect copie of their intentions, they betooke themselves every man to his charge, leaving these particulars to his Majesties consideration.

FINIS.

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Exceeding Joyfull

NEWES

FROM

The Earl of *Stamford*, the Lord *Wharton*, and the Lord Kymbolton. Wherein is Declared the Proceedings of the *Lord Wharton* neer *Kittermaster* with 5. Troops of horſe, againſt Prince *Roberts* with 20. troops, *October* 18 and how Prince *Robert* were forced to retreat.

Alſo a famous victory obtained by the E. of Stamford neer *Hereford*, with 1000. foot, and 500. horſe againſt 3000. Cavaleers, with the Number that were ſlain on both ſides. Alſo the *Lord Kymbolton his Proceedings in Glouceſterſhire againſt the Cavaleers.*

Likewiſe a true Relation of his Majeſties marching from *Shrewsbury* towards *Coventry* with his main Army, and how his Excellency is within one dayes march of His *Majeſty* with all his forces.

Sent in a Letter from His Excellencie to the Houſe of Commons, October 21.

Printed for *Richard Weſt*, October 22.

Exceeding Joyfull

NEWES

Exceeding Joyfull

NEVVES

From

The Earl of *Stamford*, the Lord *Kimbolton*, and the Lord *Wharton*, Wherein is manifested their Happy Proceedings against the Cavaleers, declaring also their Onsets and Skirmishes, which they have had neere Hereford.

The Earl of *Stamford*, according to the *Ordinance of both Houses of Parliament*, having seized the *Militia* in *Leicestershire*; and cleered that County of the *Cavaleirs*, he forthwith advanced with his Forces towards His Excellency the Earl of *Essex*, where at his first coming

ming to the Army, there was much joy amongst all the Parliament forces, both by the Officers and common Souldiers.

But he had not remained there not above 7. or 8. dayes, but Post presently came to His Excellency, intimating that the E. of *Devonshire* and the Lord *Lovelace*, accompanied with a great Number of Cavaleirs, had laid siege against the said City of *Hereford*, and had made many Onsets against the same.

Yet such was the courage of the Inhabitants of the said City, being much animated on by the goodnesse of their cause, that they most unanimously set down their Resolution to fight it out to the last man.

And though the Malignants gave out divers speches, that they would burn the City level with the ground, and not have a House standing; yet such was the providence of the Almighty in preserving the Inhabitances thereof, that although the inhumane and blood-thirsty Cavaleirs did for the space of one day and night fire

most furiously against the said City, yet was there not one man hurt in all this time.

But they had not continued in this their barbarous and inhumane action above two or three dayes, but the Noble E. of *Stamford* appeared with his forces, consisting of one thousand foot and five hundred Horse, who immediatly gave battle against the *Malignant Cavaleers*, but such was the base cowardize of them, that they soon betook themselves to flight, leaving behind them of their Confederates about 200 slain and wounded.

Thus hath the noble Earl obtained the Victory with the losse of five men, and hath possessed himself of the said City of *Hereford*.

The Lord *Kimbolton* hath behaved himself very valiantly in *Glocestershire*, and hath raised 500 Dragoones in the said County, and hath cleansed the same of the *Malignants*, being now resolved to pursue Prince *Robert*, who doth much spoil where soever he goeth.

A true

A true and exact Relation of His Majesties marching with his Army towards Coventry and how his Excellencie hath advanced from Worster with his main Army, and is now within one dayes march of the Kings Army.

ON the 19. day of this instant month, Letters came to both the Honourable Houses of *Parliament* from His Excellencie the Earle of *Essex*, shewing that the forty thousand pounds which the *Parliament* lately sent down to pay the Army, was safely conducted unto *Glocester*, and that he had sent a sufficient Guard to conduct it unto him, declaring that it came very seasonably to pay the souldiers.

His Excellency also informed the House that His Majesty is now advanced from *Shrewsbury*, and is marching with His Army towards *Coventry*.

His Excellency further Declared, that he had sent forty Troops towards *Wolverhampton*, where Prince *Robert* kept his Rendevouz

devour, and that he was advanced with his main Army from *Worster* after his Majesties Army, and was within one dayes march of them.

It was also signified by divers Letters to the *House of Commons*, that the Lord *Wharton* shewed himselfe very valiant and resolute at *Kittermaster*, as is plainly related in these ensuing particulars.

Upon the 18. of this month the Lord *Wharton* having information and intelligence that Prince *ROBERT* were come to the said Towne, with a Resolution to plunder and pillage the same, his Lordship immediatly drew out five troops of horse and marched towards *Kittermaster*, where he faced Prince *Robert* an about three miles distance, and he them, the said Prince having at least twenty troops, continually expecting an encounter, for the space of 3. or 4. hours.

But the Lord Generall having notice of the same, he immediatly sent a Post to the Lord *Wharton*, desiring him to make some Retreate, untill more Forces should come

come in to assist him. But Prince *Robert* having information that more Forces were comming to aid the Lord *Wharton*, he immediatly marched away with all his Forces. It was also signified by Letters from His Excellencie to the House of Commons, that His Majesty hath granted a Commission to divers great Papists in the County of *Lancaster* to raise what men they can for His Majesties service of that Faction, and what Money, Plate, or Horse can be by them raised, and to send the same to His Majesty, with power to perforce and seize upon the goods, mony, horse and Plate of any Persons whatsoever, that shall refuse to contribute the same to relieve His Majesties present necessity, as Enemies to His Majesty, and as disloyall and trayterous Subjects, which many have done according to the said Commission in the further parts of Lancashire, to the great terrour, trouble, and oppression of the Protestants and well affected persons in those parts of that County.

FINIS.

5.

Eighteene PROPOSITIONS by way of Questions from the high Court of Parliament concerning the multitude of Popish Recusants now in *England* by their continuall Treachery to the State, and welfare of the Kingdome, being enemies to the good of the Common-wealth.

K England Parliament

Directed to the Iudges of the Land, with their learned Resolutions unto the said Questions according to the Lawes of *England*.

Octob: 22.

Printed at London for *Iohn Watson*, 1642.

Eighteene

PROPOSITIONS

by

way of Questions from the high Court of Parliament concerning the multitude of Popish Recusants now in England by their continuall Treachery to the State, and welfare of the Kingdome, being enemies to the good of the Common-wealth.

Directed to the Iudges of the Land, with their learned Resolutions unto the said Questions according to the Lawes of England.

Printed at London for Iohn Wilson, 1642.

Questions From the High Court of Parliament to the Iudges concerning Popish Recusants, together with the Iudges Resolutions to the same.

1 Question.

IF a Popish Recusant dwell in a liberty, as in the Cinque-ports, what course shall be taken for his Indictment?

Resolution.

Such a one may be indicted in the Kings Bench but upon such an indictment there can be no Proclamation; he may also be indicted at the Quarter or generall Sessions, but at the Assizes, for the County is the best where the generall Goale delivery is, if there be any quarter Sessions held within the liberty, he may be indicted there also.

2 Question.

If hee dwell in a place out of all Parishes, or in a decayed parish?

In this Case he ought to resort to the next Parish, or some other Parish Church, hee may be indicted of any Parish within their County.

3 Question.

If the Officers of the Parish cannot learne the Christian name, or sur-name of any Recusant, what is to be done?

Resol.

If the Master of the Family will not discover the Christian, or sur-name of those of his or their family as is fit, the Master or Mistris shall be bound to their good behaviour, and it is fit the next Iustice of Peace to the place suspected doe resort thither to know the true names, and they may be indicted by such names as they are known by, if other names be not found?

4 *Quest.*

If any be indicted of Recusancy, whether after indictment or before committing the Iustices of Assize or Iustices of the Peace in their Sessions cannot take knowledge of any conformity otherwise than upon their submission in open Court.

Resol.

By the Statute of 23. *Eliz.* a Popish Recusant may submit himselfe before the Bishop before the Indictment, but after the indictment there can be no knowledge taken of any conformity, but by submission in person in open Court.

5 *Quest.*

If any man happen to be indicted of Popish Recusancy, which is in truth a Brownist or Seperatist, what is to be done in such a Case, or whether the Record doe bind till conformity?

Resolution.

If such be indicted as a Popish Recusant there is no avoyding it but by conformity, but if the indictment be generall and *Contra formam statuti*, the statute of 29. *Eliz.* or denyeth severall punishments for them.

6. *Question.*

If a Recusant indicted and proclaymed would traverse the Indictment whether must he not first yeild his body to the Sheriffe and tender his traverse in person and tender it in custody?

Resolution.

No traverse ought to be admitted unlesse the party indicted yeeld

yeeld his or her body to the Sheriffe and appeare in person in custodie.

7. *Quest.*

If for absence for a month and be traverse for that time, if the traverse passe for the King whether that be not a conviction whereupon the King shall have twenty pound the moneth, or two parts of the Recusants lands, as well as if the Recusant bee proclaimed and make default?

Resolution.

If the traverse passe for the King upon evidence or by default, or if upon appearance hee will not plead and see judgement be given by *nihil dicit*. This is conviction as if it had beene upon proclamation.

8. *Question.*

Whether upon the traverse if it come to a tryall, it shall bee sufficient evidence to prove that the Recusant went once or twice to Church, or whether hee must not prove hee hath gone to his Parish Church, and hath gone every Sunday according to the statute of *Primo Elizabeth*, all the latter statutes referring to that Statute?

Resolution.

The comming to Church must be to his Parish Church, &c. and it must be once in every moneth to save the 20. pound the moneth or 2. parts of the Lands but it must be every Sunday to save them 12. pence the Sunday.

9. *Question.*

Whether if a Recusant be once convicted, and conform himselfe and his conformity be pleaded and judgment be given for that Recusant, and after hee fall into the relapse by forbearing to goe to Church, there need not any new indictment of conviction?

Resolution.

He may be newly indicted at the assises or Sessions, and then

best to be speciall recyting the conformity and the relapse, and it may be also by pleading in the Exchequer, whereupon issue may be joyned.

10. *Quest.*

Whether if such a Recusant convicted and relapsing dye before any questioning of him before his death, the forfeiture incurring in his life-time be not wholy ruined, & that the arrearages may not wholy be put into charge, and levyed upon his lands or goods or both, who dyed in relapse, or whether there must be a *Scire Fac.* against the Executors and Tenants?

Resolution.

This is left to the course of the Exchequer, but an heire may conform and avoid it.

11. *Quest.*

If one obtaine a grant under the great Seal, of any Recusants lands or goods, and that the Recusant buy in that grant to himselfe or to his use, though originally it was granted to his use, whether this graunt be void, specially after a new conviction of the same party?

Resolution.

If a Recusant purchase in such a grant upon a new inquisition, or by a Bill in the Exchequer Chamber these are made subject to a new seizure, as of lands newly purchased by a Recusant.

12. *Quest.*

If a Recusant be indicted and proclaymed, and before conviction he yield up his body and plead not; what shall be done; and whether a *nihil dicit* may not be entred?

Resolution.

In this case a *nihil dicit* shall be entred if he will not plead after appearance, and that will be a conviction at the common Law.

13. *Quest.*

Whether if after proclamation a Recusant yield his body to the

the Sheriffe and plead what time the traverse ought to be tryed.

Resolution.

It ought to be tryed presently if the time we will permit, otherwise as soon as possibly can be.

14. *Quest.*

When a Recusant is convicted, and he imbeazeleth his goods before the commission be sent forth; or before it be set upon to enquire of his goods, what course may be taken to prevent it?

Resolution.

To prevent this, the Sheriffe shall do well by himselfe or his Bayliffe to put the owners out of possession to seize the goods of keeping them safely, and enquire of them after.

15. *Quest.*

If a married woman be convicted and her husband dye, whether she be not lyable to al the arrearages from the conviction.

Resolution

Shee is lyable to the whole arrearages if her husband did not pay any part of the penalty for her during the coverture.

16. *Quest.*

Whether if she after become covert and marry againe, the second husband be not lyable to the payment of all the arrearages, and his own goods lyable thereunto?

Resolution.

If her estate be not seized before her second husbands marriage, the second husband is lyable to pay al the arrearages of 20. pound the moneth before his second marriage.

17. *Quest.*

If a Recusant sell, give, or devise Lands, whether the Conformity of Heire shall privilege the Lands of any?

The

Reſolution.

The words of the Statute extend onely to the Heire, and the purchaſer is not diſcharged unleſſe he pay all the Arrearages.

18. *Queſt.*

Whether a feme Covert convicted which by the Statute of 7. Jacobi is to be committed without Baile, unles her husband pay 20.l. a moneth, may by warrant be taken out of her houſe and carried to priſon, or what courſe is to be taken for her commitment?

Reſol.

She may be taken out of her houſe, and if the Sheriffe or other officer knock at the doore, it being ſhut, and they will not open it, they may breake it open.

The Papiſts that are lurking in this Common-wealth can never be too much diſcovered, for as they walke in the miſts of ignorance, ſo likewiſe they are allwaies contriving ſome ſecret darke plotts, Hell and they conſpire to plant againe their ſuperſtition, or elſe they cheriſh a hope by engaging this Kingdome into a civill warre, to reduce a Monarchy into an Antipathy againſt the Proteſtant Religion, their plotts are ſufficient witneſſes of their intentions continued ſince eighty eight, and now breaking forth into many places, eſpecially inthe Northerne parts. Murder and bloody deſignes againſt the Proteſtants are Canonized by them as meritorious Acts. It behooves therefore all well affected perſons not only to know their perſons, and to diſcover their abiding, but alſo to be informed how and in what manner they may by legall proceedings attach and bring them to deſerved puniſhment, which by theſe queſtions propounded from the high Court of Parliament, and reſolved by the Iudges may evidently appeare, as being grounded upon Law and giving ſatisfaction in ſeverall caſes againſt Popiſh Recuſants, and neceſſary to informe the Iudgement of all well affected perſons in ſuch points.

FINIS.

A Declaration and Protestation of the Lords and Commons in Parliament, to this Kingdome, and to the whole world.

Wherein (amongst diverse of his Majesties late illegall proceedings) is discovered, how severall Commissions under the Kings Authority have bin granted to many profest Papists (herein Nominated) for places of Command in this War, with power to raise men and Armes, which in sundry places they have performed.

Also how Sir *John Hinderson*, and Colonell *Cockram*, were sent to *Hamburg* and *Denmarke*, to raise Forces there, and in other forraigne parts, to bring into this KINGDOME.

With the names of some who have bin proclaimed Rebels in Ireland, now in great favour with his MAIESTY.

For which and other reasons they are resolved to enter into a solemne oath and covenant with God to the uttermost of their power, with the hazard of their lives and fortunes to defend the Truth, against the Kings popish Army, and all that shall joyne with them in the prosecution of this wicked design.

Die Sabathi, Octob. 22. 1642.

ORdered by the Lords and Commons assembled in Parliament, that this Declaration shall be forthwith Printed and published, and read in all Churches and Chappels within the Kingdome of England, and Dominion of Wales, by the Parsons, Vicars, or Curats of the same.

John Browne Cler. Parliam.

Octob. 23. London Printed for Iohn Wright. 1642.

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John Browne Clerk. Parliament.

Octob. 22. London Printed for Iohn Wright. 1642.

A Declaration and Protestation of the Lords and Commons Assembled in PARLIAMENT.

WE the Lords and Commons, in this present Parliament assembled, doe in the presence of Almighty God, for the satisfaction of our Consciences, and discharge of that great trust which lyes upon us, make this protestation and Declaration to this Kingdome and Nation, and to the whole world, that no private passion or respect, no evill intention to his Majesties person, no designe to the prejudice of his just honour and authority, engaged us to raise Forces and take up armes against the authors of this War, wherewith the Kingdome is now inflamed.

And we have alwayes desired from our hearts and soules, manifested in our actions and proceedings, and in severall humble Petitions and Remonstrances to his Majesty, professed our loyalty and obedience to his Crown, readinesse & resolution to defend his person, and support his estate with our lives and fortunes to the uttermost of our power.

That we have beene willing to passe by, not onely those Injuries, Ignominies, Slanders, and false Accusations, wherewith we have beene privately oppressed and grieved, but likewise many publike incroachments, and high usurpations, to the prejudice of Religion and Liberty, divers bloody, Trayterous and cruell practises and designes, for the utter ruine and distruction of the Church and State, so as wee might for the time to come have beene secured from that wicked and Malignant party, those pernicious and Trayterous counsells, who have beene the authors and fomentors

of the former mischiefes and present calamities which have and still doe attend upon this Church and State.

That for the same purpose, and for the avoyding of bloud we directed the Earle of Essex Lord Generall by himself or others in some safe and honourable way to cause to be delivered an humble Petition, wherein we doe desire nothing from his Majesty but that he would returne in peace to his Parliament, and by their faithfull counsell and advice compose the distempers and confusions abounding in his Kingdoms, as he is bound to do, we therein professing in the sight of Almighty God, which is the strongest obligation & assurance that any christian, and the most solemne publique faith which any such State as a Parliament can give, that we would receive him with all honour, yeeld him all true obedience and subjection, and faithfully endeavour to defend his person and estate from all danger, and to the uttermost of our power to establish to him and to his people, all the blessings of a glorious and happy Raigne, as it is more largely expresst in that Petition.

For the delivery of which Petition, his Excellency hath twice sent unto the King, humbly desiring a safe conduct for those who should be imployed therein, but his Majesty refused to give any such safe conduct, or to receive this humble and dutifull Petition, by any addresse from the Earle of *Essex*, saying that if Justice had beene done, the Gentleman which brought the second Message could not expect his liberty.

By all which and many other evidences and Inducements, we are fully convinc't in our judgements and beleefe, that the Kings counsells and resolutions are so engaged to the Popish party, for the suppression and extirpation of the true Religion, that all hopes of peace and protection are excluded, and that it is fully intended to give satisfaction to the Papists by alteration of Religion, and to the Cavaliers and

other Souldiers, by exposing the wealth of the good subjects, especially of this City of *London*, to be sackt, plundered, and spoyled by them.

That for the better effecting hereof great numbers of Papists have in show conformed themselves to the Protestant Religion, by comming to the Church, receiving the Sacrament, and taking the oathes of Allegiance and Supremacy, which some of their owne Priests have encouraged them to doe, by maintaining that they might doe all those things and yet continue good Catholikes: Under which cover his Majesty did at first begin to strengthen himselfe, those of that Religion being weake, and unable to indure the envy and discontent which the arming of the Papists would procure in the Kingdome, and therefore endeavoured to keepe off all Jealousies and suspitions by many fearefull oathes and imprecations, concerning his purpose of maintaining the Protestant Religion and the Lawes of the Kingdome, causing some profest Papists to be discharged out of his Army, and none to be received that would not indure the Test of comming to Church, receiving the Sacrament, and taking the oathes of Allegiance.

That his Majesty being now growne stronger, and able as he conceives to make good his owne ends by Armes, his confidence in the Papists doth more clearely appeare: Persons imprisoned for Priests and Iesuits have bin released out of the Goale of *Lancaster*, profest Papists have bin invited to rise and take up Armes, Commissions under his Majesties Authority have bin granted to many of them for places of command in this war, with power to raise men and great numbers have bin raised by them; and they daily encrease, as namely to Sir *Nicolas Thornton* Sir *Tho. Howard* Bar. Sir *Edward Widdington*, Sir *William Riddell*, Master *Smith*, of *Ash*, Master *George Wray*, Master *Edward Gray*, of *Morpeth* Castle, Master *Lancelot Errington*, of *Durh.* Master *Lancelot Holsby*,

Holiby, all of *Northumberland*, Bishopricke of *Durham* and *New-Castle*, to Master *Clifton*, Master *Willi am Walton*, Sir *William Gerrard*, Baronet, Sir *Cicill Trafford*, Master *Anderson* of *Lostock* in the County of *Lancaster*, and diverse Forces are raised and paid by the Earle of *Worcester*, and his Sonne Lord *Herbert*, & as we are informed by an expresse messenger, sent from those parts, the said Lord *Herbert*, a notorious Papist, is made Generall of all *South-Wales*, and we are further informed out of *Yorkshire*, by diverse persons of great worth and quality, that those that raise Forces in these parts for his Majesty, doe arme and imploy Papists, and use their advice in their consultations, all which is contrary to the solemne Oathes, Protestations and execrations, whereby his Majesty bound himselfe to maintaine the Protestant Religion, and the lawes of the Land, by which he endeavoured to get a confidence in the people of his good intentions, which how well it is answered, wee leave to the world to iudge.

That *S. Iohn Hinderson* & Col. *Cockram*, men of ill report both for Religion & honesty, sent to *Hamburg* & *Denmark*, as we are credibly informed to raise Forces there, & to bring them to *New-Castl.* & to ioyn with the Earl of *New Castl.* & the Army of Papists, which they intend to raise there. & that divers endeavours have bin us'd in other forraigne parts to bring in strange Forces into the Kingdome; that the King hath received about him diverse Papists of *Ireland*, some of which are indited of high Treason, for their rebellion there, notoriously known to have bin in actuall Rebellion, as namely the L. *Taffe*, S. *Iohn Dungane*, proclaimed a Rebell, Col. *Fitz Williams*, Doctor *Meara* indited for the Rebellion in Ireland, and fled for the same, and yet appointed Physitian to *Prince Rupert*, and that his Majesty hath sent for the Petition of the Irish Rebels, which the Justices had stopt, with evident expression of favour to them, whereby that Kingdome is like to become an unfit habitation of any Protestants, and

a seminary of war and treason against this Kingdome.

That diverse English Traytors, actors in the former designes against the Kingdome and Parliament, are the chiefe Councellors and actors in this unnaturall warre against his Subiects, as the Lord *Digby*, *Oneale*, *Wilmot*, *Pollard*, *Ashburnham* and others.

That wee have bin likewise credibly informed, that diverse Jesuits, and Priests in forraigne parts, make great collections of money, for reliefe of the papists in Ireland, and the furthering of his Majesties designes here against the Parliament, and that by them and some others, find out of this Kingdome for Treason, great meanes are made to take up the differences betwixt some Princes of the Roman Religion, that so they might unite their strength for the extirpation of the protestant Religion, wherein principally this Kingdome, and the Kingdome of *Scotland* are concerned, as making the greatest body of the Reformed Religion in Christendome, and best able to defend themselves, and succour other Churches.

For all which reasons we are resolved to enter into a solemne oath and Covenant with God, to give up our selves, our Lives and Fortunes into his hands, and that we will to the uttermost of our power, and Judgement, maintaine his truth, and conforme our selves to his will. That wee will defend this cause with the hazard of our lives, against the Kings Army, and against all that shall joyne with them in prosecution of this wicked designe, according to the forme to be agreed upon by both Houses of Parliament, to be subscribed by our hands, and that we will for the same ends associate our selves, and unite with all the well affected in the City of London, and other parts of his Majesties Dominions.

That we expect our Brethren of *Scotland*, according to the act of pacification, whereby the two Kingdomes are mutually bound to suppresse all debates and differences, to the

disturbance

disturbance of the publike peace, that they will help[illegible] assist us in defence of the Cause, which if the Popish [illegible] prevaile, must needs either involve them in that alteration of Religion which will be made here, or ingage them [illegible] War against this Kingdome, to defend their owne Religion and Liberty: And we doubt not but the God of Truth and the great protection of his people, will assist and [illegible]ble us in this our just defence, to restraine the malice [illegible] Fury of those that seeke our Ruine, and to secure the [illegible]sons, estates, and liberties of all that joyne with us: [illegible] procure and establish the safety of Religion, and fruition [illegible] our Lawes and Liberties, in this and all other his Maiestie[illegible] Dominions, which we doe here againe professe before [illegible] ever-living God, to be the chiefe end of all our Counsel[illegible] and Resolutions, without any intention or desire to [illegible] or injure his Maiestie, either in his Person or just Power.

FINIS.

THE IESVITS UNDERMINING OF PARLIAMENTS AND PROTESTANTS

With their foolish phancy of A TOLERATION, Discovered, and Censured.

Written by WILLIAM CASTLE, for the confirmation of wavering Protestants, and the reducing of seduced Papists.

Octob 24.

LONDON,

Printed by *E. G.* for *Joseph Hunscot.* 1642.

THE IESVITS UNDERMINING OF Parliaments and Proteſtants

With their fooliſh phancy of a TOLERATION Diſcovered, and Cenſured.

IT ſeemeth to wiſe men exceeding ſtrange, that *Ignatius Loyola* a worne Souldier, a man of very little Learning (when he was meerly neceſſitated by breaking of his legge to leave *Mars* and follow *Mercury*) ſhould in leſſe then ten yeeres become ſuch a grand proficient, as to procure from the See of *Rome* the laſt new order of Jeſuits; whoſe number at firſt was but ſmall. But after ſome time, the Pope finding them to be wel verſt and moſt acute in all kind of literature, exceeding active in undertaking, and men no leſſe able then willing to ſupport the Papacy, which (without their unexpected riſing like Locuſts out of the pit) had undoubtedly long ſince fallen without any hope of recovery, their number was from time to time enlarged, untill it became as now

it

it is in all Kingdomes (where the Pope hath any thing to doe) unlimited and unsatisfied. But it seemeth yet much more strange that Christian Princes, to whom the Jesuits incomparable treasons, cruelties, adulteries, perfidious and crafty stratagems are so well known, should permit any of these Locusts to remaine within their coasts. Yea or that Jesuits themselves whose matchlesse treasons and treacheries, since the time of reformation, have been so often discovered, and punished with no lesse, then setting their quarters asunder, should be so audaciously confident as to conceive such extraordinary power or policy in themselves as to be able to reduce these Kingdomes of *England*, *Scotland*, and *Ireland*, to the blind obedience, I should say the miserable slavery of Antichrist. And yet they have often attempted that since the beginning of King *Iames* his raigne, and are not yet utterly out of hope to effect it, notwithstanding the present cleere discovery of their damnable designes, and the strong opposition which is daily made against them: But the infernall practises, and most irreligious positions of these Jesuits, the weake and improbable meanes which their carnall wisdome hath proposed unto themselves, together with the generall detestation of them and their tenents in these Kingdomes, may somewhat though not altogether secure us that they shall never be able to effect their so long desired toleration, which once obtained an utter extirpation of Protestants might soon follow after, for such are their principles. There was indeed not many yeers since some grounds of their hopes: when instead of being close hid in vaults, they boldly walked the streets; when instead of being imprisoned, and having the Law executed upon them, they were preferred to be Confessors to great Court-Ladies, where they were very plentifully fed, and royally maintained; when being imprisoned, they were soon enlarged by a Secretary of State, one of their owne society: when they had an Arrchbishop after their owne heart, (from whom holding intelligence with the Pope) they found greater favour with him then did the sincere professors of the Gospell. But that still they should flatter themselves with a hope of a toleration, plainely sheweth them to be (what they are) most audaciously bould and impudently restlesse, which that it may more plainly appeare, I shall here briefly discover so many of their hellish positions and practises as may justly render them as wel formidable as odious.

To

To begin then with their dangerous positions: First, they maintaine that Princes are so subordinate to the Pope as that he may as he shall see cause discharge their Subjects from their loyalty and obedience; yea and depose them, and confer their Kingdomes at his pleasure: nay further, that in case they will not come in and submit to his Holinesse (after admonition and excommunication) that their subjects may and ought to rise up against them and destroy them; which doctrine, how contrary it is to Scripture, the often repeated precepts, and practices of the Prophets and Apostles, yea and of Christ himself sufficiently declare.

Here the Jesuits as is their usual manner double extreamly, according to the men they have to doe withall, if it be with a Papist they dare justifie the premises in each particular, in that the power and liberty of the Catholique Church is boundlesse, and in that they kill them not as Kings, but as favourers of heretickes; but if they have to do with a Protestant, who abhorreth the very thought of deposing much more of killing of Kings, then they say that it is but a private opinion of some over zealous Catholiques, not the doctrine of the whole Church. Againe, they answer by the way of recrimination, that the late armes of *Scotland*, and the present preparations of *England* for war prove them to hold the foresaid tenents. As if there were no difference between discharging subjects from their due obedience, and the setting a Kingdome in fit posture of war, when forraigne invasions and homebred conspiracies (in the judgement of Parliament, the Grand-Councell of the Land) do threaten the present utter ruine both of King and Kingdome. As if it were the same to deprive the King, or lay violent hand on the Lords anoynted, as to desire his government may be regulated according to law; or in case of extreame necessity to endeavour the removing the wicked from the King, which is so far from being dishonourable or prejudiciall to his Majesty, as that in the end it will prove the most effectuall meane for the more firme establishing of his throne. A second detestable position of Jesuits, is that of equivocation, which they stile a safe holy mentall reservation; but we more properly the art of lying: for confirmation of which their lying reservation they produce the authority of the Counsell of *Constance*, *Anno* 1414. which tooke it selfe not bound to keep faith with heretickes, though the same were solemnly sworne.

Whence,

Whence they infer, they are much leſſe bound to ſpeake the truth although urged by oath. And they further confirm that by the example of Pope *Eugenius*, who gave liberty to *Hildeſlaus* King of *Hungary* to breake faith with *Amurath* the Turke, and perſwaded him to it. I wonder they doe not remember what the fearefull event was of the liberty ſo given, and taken; was not *Hildeſlaus* after many great victories obtained, and a peace concluded, the moſt advantageous that ever was, upon the breaking of his faith, not only beaten in the battell when he was far ſtronger then ever, But he loſt his honour, his army, his life, the Empire of *Greece*, and a great part of his own Kingdom, which could never be recovered?

Why doe not theſe acute learned Jeſuites remember that the oath is made to the living God, not to the dying man? were they ſo well verſed in holy writ, as they pretend, they ſhould find miſerie and deſtruction to be the reward of Periury, and infidelity. Did not *Zedekiah* for breaking faith with a Pagan ſee his children and ſervants ſlain before his eyes, after which his own eyes were torn out of his head? How were the *Iſraelites* miſerably afflicted in King *Davids* time, with 3 yeares famine for *Sauls* ſlaying of the *Gibeonites*? whoſe preſervation was ſworne 400 yeares before, by the congregation of *Iſrael*, which agreement, though it were fraudulently obtained by the *Gibeonites*, yet the Iſraelites having by oath confirmed it in the name of the Lord dared not break it? And though *Saul* were ſo bold as to violate the covenant ſo ſolemnly ſworn, yet juſt vengeance ceaſed upon his poſterity, whereof ſeven of them were delivered into the hands of the *Gibeonites* whom they hanged up before the Lord, and the famine ceaſed. Although they account us Proteſtants but Hereticks, and infidells yet they might likewiſe remember that *Abraham* ſware to many unbelieving Princes, *Iſaac* gave his faith, and obſerved it to *Abimelech*, *Jacob* and his ſonnes, eſpecially *Joſeph*, were allied and lived with the *Egyptians*. And for their diſtinctions in promiſes, it wil breed in ſhort time ſuch confuſion in all the ſtates of *Europe*, as there will be nothing more pernitious & lamentable; For if a ſerious promiſe, much more a ſolemn oath ſhall not be kept inviolable upon what agreement may any rely upon? There are few towns, caſtles, Cities, governments, that are not bound by oath. The Proteſtant by oath taketh aſſurance of the Papiſts. The Papiſts of the Proteſtants. Kings from their

Subjects.

Subjects. Subjects from their Kings. By oathes the lives and ſtates of all men are tryed, and the whole religious world governned. How can this Kingdome, or any other ſtand long, if equivocation prevail ſo far as that things covenanted and ſorwn need not to be obſerved? This once known there can be no end of warre, nor hope of peace, nor ſafety to treat of. Shall it be made but a bait for lying, treaſon, and cruelty, by which our Predeceſſours paſſed through the armes of their enemies, & through the weapons of their moſt hatefull ſoes. The *Romanes* ignorant of the true God, in their ſwearing, and contracting alliances were wont to ſay, O *Jupiter* ſmite, and with lightning blaſt him, whoſoever he be that is here with an intent to deceive; what can be more horrible, then to cover falſhood with the name of the living God? We may not touch them ſaid the Princes of *Iſraell* meaning the *Gibeonites*, becauſe we have ſworn to them in the name of the living God. Now then that Jeſuits dare to take libertie to themſelves and diſpence with others to equivocate to the breach of faith given upon oath, we may ſafely conclude that they give the greateſt wound to Chriſtian ſociety as ever it received

A third no leſſe perilous then arrogant poſitiō of Jeſuits is blind obedience to their concluſions and commands, be they never ſo differing, nay never ſo contrary to the law of God, of nature, of nations. They indeed by vertue of their order are bound to obey their generall, though his command extend to the killing of a King. And whereas their generall is ever a *Spaniard*, be the Jeſuites Engliſh, Scottiſh, French, Dutch or of any other nation whatſoever, he muſt venter upon the perſon of his own naturall Prince, rather then the Catholick King might ſuffer, and ſo the Romiſh cauſe (which is upon the matter onely ſupported by him) might come in jeopardy. But it doth not hence follow, that the people ſhould herein follow their blinde guides who dare publiſh to the world that they under his Holineſſe can pardon ſlippes to Gods commandements, But can affoord no pardon unto thoſe who breake the commandements of the Church, which how farre it doth derogate from the Majeſtie and authority of God, and his holy word let not onely religious, but even rationall men judge. I will now inſtance in one more no leſſe dangerous then blaſphemous poſition of Jeſuites, upon which the three former, and many more are grounded, namely, that the Church is above the Scriptures and ſo

judgeth

judgeth of the Scriptures, as that ſhe may reproove or reject Scripture, as ſhe ſhall think fit, that the Church and the head thereof, the Pope, is the rule of faith, better known and farre more certaine then are the Scriptures, by whom Scripture ought to be judged, and not either Pope or Church by Scripture, whereas in truth the Scripture affordeth ſuch a cleare and perfect light as may ſufficiently guide our feet in the way of truth, and fully inſtruct us what we are to believe, and what we are to doe, what to affect and what to hope, which foure contains the whole dutie of a Chriſtian. To ſay no more, the Church became the Church, by receiving, believing, and following the Scriptures from which when it ſhall in any ſort vary it is, no more the Church of God. And now to their dangerous poſitions, I ſhall adde ſo many of their bloudy, nefarious practiſes, as may in all reaſon indue thoſe, who moſt admire and are moſt addicted to them, to deteſt and abandon them. It is well known how often and how miraculouſly Queene *Eliſabeth* eſcaped their many cloſe contrived plots againſt her perſon, and kingdome. And it is no leſſe known, that in the beginning of King *Iames* his raigne, an imprudent petition for a toleration cõtrived by father *Garnet* & other Jeſuits was preferred to his Majeſty, but adviſedly rejected upon the Archbiſhop *Abbots* grave counſel to the King. Upon the rejecting of which their audacious petition growing deſperate, they enterpriſed by the advice of the ſaid *Garnet*, the gunpowder-treaſon, the moſt cruell and barbarous as ever was heard of, which had it taken, it had been accompanied with a greater effuſion of bloud, then was the maſſacre in *France*, but herein much more deſtructive, when King, Prince, Nobles, Gentry, and the whole wiſdome of the land ſhould have received an irrecoverable blow, in being blown up in a moment: ſo as the amaſed headleſſe people not able to reſiſt them, and their army, being at an inſtant in readineſſe, they muſt have yeelded to them both in matter of religion, and liberty, or have been miſerably ſlaughtered by them. A man might reaſonably have concluded that ſuch a matchleſſe treaſon, and bloudy deſigne upon King and kingdome ſhould have produced execution of law to the extirpation of them, and a diſſipation of their Jeſuiticall adherents. But ſuch was then their intereſt with forrain Princes ſubject to *Rome*, eſpecially with the King of *Spaine*, and his pentioners here, ſome of our Nobility, Church-papiſts (whoſe entertainment came to no leſſe

then 3000 l. or 4000 l. a yeere) as that after execution done upon some few of them, the further due prosecution of Law was stopped, yea so powerfull and prevalent were our Spanish pensioners, with King *Iames* (a very wise Prince) as they by many importunate solicitations induced him to yeeld to somethings, and to deny other things, which have, or may prove exceeding prejudiciall to him, and his royall posterity, to the peace, and tranquility of the Kingdoms, and the protestant religion now established. First, his Majesty was drawn on to conclude a peace with the King of *Spaine* the most disadvantagious to this Kingdom as ever was, were it but for one particular (which indeed was rested in but upon the concluding of the Articles) and it was this, that no English be permitted to trade in the West-Indies, and if any did venture so to doe, they should be hanged and tortured without mercy. Hence it followed, that the English who had resolved with the Netherlands for the sending of ten thousand men between them into those parts, were so deterred, as that our best friends the Netherlands were left to shift for themselves; who thanks be to God have got a greater footing in *Brasil*, (not the tenth part of *America*, yet bigger then three *Englands*) then that the Spaniard will be ever able to remove them thence. And whilst the English have for many yeeres sate still, and have not in the generall dared to adventure into those parts, the Pilatage into those spacious and goodly Countreys hath been by us well nigh lost, and the King of *Spaine* so well inabled by a yeerely abundant comming in of his vast treasure there, to make full and due payment to his Jesuiticall pensioners here, as that ever since they have performed such faithfull service unto him as may shortly prove destructive to these Kingdoms, if not timely foreseene, and prevented by the wisdome and blessed accord of his Majesty, and this his present Parliament. And lest any thing should be wanting to the Catholique King undertaking the Catholique cause, his faithfull pensioners perswaded King *Iames* to arme the King of *Spaine* with 2000. peeces of Ordnance, under colour of which licence, one Sir *Iohn Ferne* transported twice as many more. What others did here in is not so well known; but by wise men who have had knowledge of former times, it is conceived that if the King of *Spaine* were as well prepared with men and shipping, as he is with guns and ammunition from us, he might beat us with our own weapons,

A third

A third thing wherin King *Iames* was strangely abused by the Spanish pensioners the best friends to Jesuits, was that by reason of their continuall crying up his boundlesse prerogative a point, which Princes generally are overmuch pleased to heare of, his Majestie (though otherwise very iudicious) was at last drawne to disaffect and undervalue Parliaments as intrenching too much upon his royall prerogative by how much they did more carefully endeavour to preserve the laws enacted, in their full strength and to enact other laws as might tend but to due regulating of regall power, which ought never to exceed law, but when it tendeth to the releife of the subject in mitigating the vigour of law, not to the oppressing and impoverishing of them with illegall Monopolies, and unwarrantable taxations.

I might instance in many other particulars, but one more shall suffice to shew how prevalent the Spanish faction were with King *Iames*, when upon the motion of *Gundamore* that arch politician seconded by their strong approbation, his Majesty neglecting the profers of some German Protestant Princes, did condescend to send his only sonne and heire into *Spaine* for the contracting of a mariage there with the Spanish Kings Sister, one of a contrary Religion, which had it accordingly proceeded, it might have proved more inconvenient and troublesome then hath his mariage with *France*. How the Jesuits, and Jesuiticall Spanith pensioners plots have succeeded since the accesse of his Majesty that now is, unto the Crowne, I need not relate at large, the wisdome of this present Parliament hath saved mee that labor in their first unanswerable remonstrance. I shall therefore only breifly mention some of the chiefe, after which I shall lay forth their yet more bold practizes, and bloody executions in *France*, and else where.

The first was the laying of their foundation at the conclave at *Rome* wher it was concluded that his holines should have a Nuntio in *England*, and the Queene of *England* should have an agent at *Rome* to act things here, as should be there resolved upon.

The 2. was to perswade his Majestie by meditation of the Queene (whom they too well knew) he did as entirely love, as if she had bin of his owne Religion, to preferr those to places of dignitie at Court and of judicature both in Church, and common weale as might serve to put in execution their mischevous designes. Whence it came most unhappily to passe that the Spanish pensioners became here Cabinet Councellors, so usually over-awing, and overswaying the farre greater, and better part of the privy Councell, as that their meere propotalls past for resolutions: and hence it was that the Starchamber (where these Jesuiticall pensioners and such as they had promoted bare Sway) did abound with extravagate censures no lesse unconscionable, then terrible, to the oppressing of the common people, by maintaining illegall taxations, and unwarrantable monopolies and in advancing prerogatives far beyond all the presidents of former times, And Shurely had it not bin for

thoſe exceeding powerfull Popiſh factors, the high commition had no dareh ſo eagerly to oppoſe true Religion by ſuſpentions, deprivations, excommunications, fines, and impriſonments much les would ſome Biſhops, and inferiour eccleſiaſticall Courts have adventured with ſuch animoſity: to propoſe or bitternes, to perſecute their owne ſuperſtitions articles: as if they had bin Cannons concluded upon by the whole Church of *England*, (as then conſiſting only of Biſhops, Deanes, Archdeacons, Cathedrall Prieſts and 2. ſuch country Clarkes as every Biſhop and his Sly officiall thought good off,) ought to bind the whole Church being ſo partially if not corruptly repreſented. For what are Cathedrall Church but ſuch places as Queene *Elizabeth* and her Councell for ſome by Politicall ends were pleaſed to let reſt in ſome part of that Popiſt ſplendor which might take with neighboring Princes, and not render her, and her people utterly irreconcilable to the Church of *Rome* when as yet the Parochill Churchs here were better cleanſed from Popiſh relickes according to the well ſetled conſtitution of other reformed Churches, and yet for ſouth theſe better refined Parochiall Churches muſt againe be reduced to a Cathedrall garbe why. But that it is more ceremonious, more Majeſticall and therin more reſembleth *Rome*. To conclude this point by reaſon of the overſweling greatneſſe of thoſe Cabinet Councellours, men were preferred to places of Judicature in the common-weale, which either could not, or would not maintaine Juſtice but were alwayes forward to advance prerogative, above and againſt law witneſſe ſome millions of mony in few yeares wreſted from the ſubject under the name of *Loan Knighthood* Shippe Coat, and conducte mony, by colour of forreſt law the Statute of improvement the commiſſion of ſeveres abuſed Tunnage, and Poundage inhaunced by unwarrantable rates.

All which though unlawfull yet were they all either juſtified by the moſt part of the Judges, or the people miſerablely oppreſſed (whilſt being debarred the uſuall remedy at law either by *Habeas corpus* or otherwiſe) they were left deſtitute of all legall defence for the preſervation of their goods, or perſons.

A 3. Jeſuiticall plot was to weaken his Majeſty both at whom and abroad. Which way could they more weaken him here in *England* then to employ the Cabinet Councell to perſwade him to make ſayle of his owne propper hereditary land, and to rayſe mony for the ſupporting of his royall Dignity, by unlawfull or unuſuall meanes which could not but much with draw the dutifull affection of his ſubjects from him wherin his cheifeſt ſtrenght conſiſteth, And how could they have deviſed more to have leſſened the repute of his wiſdome and puiſſance with forraine Princes then by inciting his Majeſty to begin warre and conclude peace both with *France*, and

and *Spaine*, partly without and partly against the approbation of Parliament (whereunto may be added the takeing of *Rochell* by the aid of his Majesties ships the little assistance, or countenance which of latter times hath bin from *England* afforded unto our best friends the *Neitherlands*) And from all these promises yet may strongly be concluded that these were destructive wayes to the Protestant Religion and therefore promoted, and prosecuted by Jesuits, and persons Popistly addicted.

A 4. plot as to overaw and impoverish the whole Kingdome by billiting souldiers in all parts of it, by intending to bring in forrain forces especially many hundreds of *German* horses and by proposing Martiall law to be put in execution which had it taken affect, it would much more have impoverish the land then have many millions of mony exacted from the subject hince his Majesties raigne; meerly under a pretence of law when there was neither reason, law nor equity for the raising of the least part of those infinite summe, which yet had they bin employed in any reasonable proportion either for the good of King or Kingdome, neither King, nor Kingdome had bin so destressed as now they are. But the truth is as they were illegally imposed, so they have bin as fandelently disposed without his Majesties privitie even to the strenghtning of the professed enemies of our Religion which now threatten no lesse then the bringing under, if not the utter extirpation therof.

A 5. designe was at once to imbrace, and imbecell the coyne of the Kingdome by making brasse mony as currant, and more common then silver whilst our gold was so slily convoyed away as that in the greatest payments, the tenth of that gold, which formerly hath bin usually mad, could in no place appeare, and how should it be otherwise when the *French* (to omitt other nations) of all sects and conditions from the highest to the lowest, for the enriching of the Popish Jesuiticall partie there have bin permitted to carry it away. How much Queene mother had for here share is not exactly knowne but it is conceived upon very good grounds that she, and her Jesuiticall trayne have had a Millions of mony which is ten times as much as the Queene her daughter brought into this Land.

Another deepe plot of the Jesuits was grounded upon their intimate acquaintance, with *Canterbury* and *Wren* and other such like Popishly affected prelate whereby they procured the discountenancing yea and the suppression of the most able most sincere and most faithfull Ministers of the gospell. When in the meane time countenance, and maintenance yea and the greatest preferments were conferred upon *Arminian Socinian* Priests upon meert *Formalists* and time serving preachers whose poisonous, tenents in somethings are the same with *Rome*, In other farre worse and more dangerous, as being more subtilly contriced.

Upon such who had, onely a shew of godlinesse & were more for the ceremony then the substance of Religion: such as were most forward in their Sermons at Court or in other eminent places to crie up the unlimited power and prerogative of the King to the perverting of law and in as much as in them lay to the utter debarring of the people from their ancient liberties and immunities, from all right and property in their owne proper goods.

But of all the Jesuiticall plots that which is now in action: the separating of his Majesty from his Parliament and the working an ill opinion in some people and counties against their owne representative body so advisedly aggregated in all shires, is most fearefull and admirably desperate. For who could imagine (did it not evidently appeare) that the Jesuits & Spanish pensioners should have such a powerfull influence with his Majesty or be so prevalent with so contemptible nũber of Nobles & cõ non people as to make his Majesty and them beleeve that this Parliament is set against him and the good of the land. And that Privados, Sycophantizing and time serving courtiers (who for the most part are blinded and transported with those by respects of profit or preferment) should be better affected, better able to see and advise then they are for the good and safetie both of King and Kingdome. This in the generall is the Jesuits last plot now in agitation, but that consisteth of many branches very considerable: among which take speciall notice of some few particulars here and there scattered in some papers lately published by the Jesuiticall faction in his Majesties name, whose person they have captivated, and whose power they have ceazed upon. They dare boldly affirme with the greatest confidence that the regall power is so derived from God, and the law as that it hath no dependance upon the trust and consent of man, but is absolutely boundles and indefinitely supreame as well *universis as singulis*: so over all, that he may dispose of all at pleasure and be no way accountable to the Kingdome. That the being of Parliamẽt is meerely of grace, and may onely counsell in some things but not determine in any thing. That the major part in Parliament is not considerable when many are absent or dissent, or when some few overaw and over rule the rest. That Parliaments may doe dishonorable nay treasonable things and are questionable and triable elsewhere. As if it were probable that the wisedome, & till now the never suspected integrity of both houses of Parliament could ever prove so treacherous to King or Kingdome or so careleſse of themselves, and their posterity as to doe things dishonest and treasonable.

Or as if it were credible that men for the most part never formerly knowne to his Majesty, nor never greatly intrusted by him, or the State, should be able to give more faithfull counsell then the Parliament, or to be lesse subject to erroneous advises, to desperate, and treasonable resolutions, then are those who now sit in Parliament, whose great paines, prudence, and

patience

patience, we to whom the benefit hath and will redound, have great cause to blesse God for; As if a few factious persons (were they deservedly so censured) were able to lead the whole Parliament the wisedome of the land. That a country jury of twelv men may be misled by two subtile Knaves, is not unusuall, but that foure hundred or five hundred gentlemen, so considerately chosen as these were in all counties, should be so abused, as without any show of probability, Vnlesse we conceive that those few accused members worke by no ordinary meanes; And if it were granted (as few truly religious will grant it) that those accused members were any way guilty of misdemeanors, yea or of treason against his Majestie, and the government established, yet it is but reasonable that their offences should be examined and decided by Parliament: otherwise upon meere pretences the Parliament might be extreamly dismembred, And in case the whole body of Parliament do erre, yet it cannot be reasonably conceived, that the body of this Parliament, and their resolutions are questionable, and triable by any other power, then by some succeeding Parliament.

Oh then that all protestants, would seriously consider how the forelaid positions tend to the dissolving not only of this, but of all other Parliaments, without whose assistance neither our religion nor our liberties have any hope of continuance, by reason of many hellish subtile contrivements of Iesuits, who as they have from their first originall disturbed many other Nations, so now they have procured our present calamities, and a geeat effusion of blood in Ireland I cannot at large relate what they have no lesse then cheroufly contrived then bloodily executed in France, Germany, and other places, yet I may not altogether passe them over in regard we may be admonished, and thereby armed against these firebrands of Christendome, who in these our times are no lesse insolent, and dangerous to kingdomes, and States, then were their fore-fathers, and founders the Popes of Rome.

The great Massacre of France, wherein were slain more then 50c 00, was the Iesuits damnable plot, and so were the murders of the two French Kings Henry the third and Henry the fourth.

Henry the third was bred a papist from his cradle, and when he became a man while he was Duke he was made generall of the popish forces, and gave the protestants that fatal blow at the battel of Mouncontter, and made them sue for peace, and after he was King, he maintained the Roman Religion to the uttermost of his power. And yet because he gave peace to the Hugonots whom he could not constraine and because he had compassion of his poore people eaten up with the armes of strangers, And because the cries of the widdow and fatherlesse pierced his royall heart, and because he would not deliver the crowne it selfe unto the hands of his vassals, he was wounded to death, and the fact approved as meritorious. And for Henry the fourth though he changed the profession of the protestant religion, which hee had

professed

profeſſed from his child-hood, and though he cauſed his owne children, and the next Princes of the blood to be trained up in popery, and to have Jeſuits for their Inſtructors, yet becauſe he would not continue the civil warr in his owne country, and turne the ſword againſt the Huganites who had moſt faithfully ſerved him in his greateſt diſtreſſe, and becauſe he would not break of his leagues, and prove ungratefull to his proteſtant Princes and States which had aſſiiſted him with men, and money in attaining the crowne hee was ſhamefully murdered by the procurement of Ieſuits. Oh that he had beene more conſtant in the way of his religion, that he had depended more upon the power, and providence of the Almightie, and leſſe upon the arme of fleſh, for the preſervation and continuance of his kingdome, then undoubtedly that God who ſo often protected would alſo have protected him againſt Raveliack. And oh that our King would ſeriouſly conſider the untimely end of both thoſe french Kings murdered by Ieſuits though profeſſing, and maintaining popery then might we hope that his Majeſtie who deepely profeſſeth to live, and die, in the proteſtant religion would cauſe the lawes ro be ſeverely executed upon theſe King-killing Athiſticall agents for the Pope.

In Germany the Duke of Saxony, and many more other Luthran Princes, have of late been miſerably deluded by Ieſuits who induced them to ſtand Neuters whilſt the Emeprour with his Popiſh army plundered the moſt part of Germany, and hath perplexed, and well nigh deſtroyed that Goodly Country, with twenty yeares warre, Which hath conſumed many thouſands of Luthrans, as well as Calveniſts, all which calamities, and ſlaughters might have beene prevented, had they not beene unhappily diſunited by the ſubtilety of Ieſuites. In Polonia now lately they have kindled ſuch a fire betwixt the King and his ſubjects, as that they who chooſe him with one generall conſent doe now thinke how to be ridd of him by reaſon that through their Councels hee entrencheth upon their Liberties more hee ought to doe.

And in Venis where Popery is profeſſed they have beene long ſince Banniſhed by reaſon of their treacheries, cruelties, and inſolent intermedling with ſtate affaires, wherein they doe but reſemble their holy Fathers the Popes of Rome whoſe pride, cruelties and treacheries were ſuch, as no Chriſtian could beleeve them, were they not recorded by their owne popiſh authors.

And yet theſe Ieſuites the *Poopes* youngeſt ſonnes doe in all the forenamed reſpects and many more equal them eſpecially in regard of their audacious intermedling with State affaires.

As the popes heretofore have diſturbed kingdomes, deſtroyed kingdomes and confirred kingdomes from nation to nation, from family to family

Family, ſo now his deare ſonnes the *IESVITES* take upon them, by his leave to doe no leſſe, How have they ſet the *FRENCH* againſt the *SPANNISH*, the *Spaniſh* againſt the *French*, The *French* againſt the *Italians*, The *Italians* againſt the *French*. The *Spaniard* againſt the *Portugall*, the *Portuall*, againſt the *SPANIARD*. But almoſt all Nations againſt *ENGLAND*; And the Dominions hereunto annexed, as evidently appeareth by the great ſtore of ayde, ſhipping, men, money and all kinde of Warlike Amunition ſent, and to bee ſent, againſt theſe united Kingdomes from *France*, *Spaine*, *Polonia*, *Denmarke*, *Dunkercke*, and other Popiſh places of the Low Countries, whereof ſome have beene taken, others have unhappily eſcaped; but farre more are it in readineſſe and preparation to bee ſent.

And ſhall wee permit ſuch Vipers as theſe *Ieſuites*, and they Jeſuiticall Abetors are to live among us untill they have eaten up the bowells of the Common Weale, and which is it much more the life, and ſubſtance of true Religion, by no by meanes: But let us ſtand and acquit our ſelves like men of Wiſedome, and courage, for the King and kingdome, but chefly for our GOD, and that pure Religion which for many yeares wee have now enjoyed.

Let our wiſedome appeare firſt by our Piety, in crying mightily to God by ſeeking him by Faſting, Weeping and Mourning in truth and ſincerity and all other duties wherein wee may manifeſt our true humiliation before him. And then ſubmitting our owne particular underſtandings let us hearken unto and obſerve diligently the grave obſervations and directions and reſolutions of this preſent Parliament, which cannot choole but ſee more and decide better than any private man, yea or many men, be they never ſo wiſe, however men of no underſtanding, or men of no religion, or Neuters in religion, or of a contrary religion, either rathly or malitiouſly dare to affirme the contrary.

Let our courage appeare in a ſtout and reſolute oppoſition of all oppoſers of our Religion, and lawes eſtabliſhed more eſpecially againſt Ieſuits, and their abbettors who ſtrive fiercely even to the effuſion of much blood to diſturbe and alter the Militia of the Kingdome, both by Sea and Land, under a fond pretence of defending the King and kingdome religion and law, whereas in truth they ſeeke the utter ſubverſion of them all. For how can it be reaſonably imagined, that papiſts ſhould take uparmes for the defence of the proteſtant religion, utlaws for the preſervation of the Law, or delinquents & fugitives

fugitives from parliament for priviledges of parliament which is the repre-
sentative body of the kingdome. And yet these are the men and but few o-
ther of any better quality or condition who pretend to fight under the Kings
Standard, against King and kingdome: A very strong motive and unanswe-
rable argument to incite all of any understanding or resolution to stand firme
to God and his truth for his Maiesty and royall posterity, for the peace and
safety of the realme against all forraigne invasions and home-bred conspira-
cies, which necessary prudence and happy resolution if it shall please the Lord
to give unto the land in general, we need not much feare what either of them
can doe against us. Our Militia by Sea so strongly and so compleatly set forth
and so well assisted by our no lesse gratefull then provident friends the Ne-
therlands may under God sufficiently assure us against any great hurts from
forraigne forces, though *France* and *Spaine*, though *Denmarke* & *Poland*
a thing very unlikely) should at once joyne their forces of shipping men
mony, horse, and other warlike ammunition against us. And as for home-bred
conspiracies, now that the wisdome of the parliament hath so well contri-
ved and disposed the order of the Militia in all countries so well approved
of all (some few onely excepted as they intend by Gods assistance to live and
die in the defence of it. The Iesuits and their abbettors are very likely ere
long to their shame and confusion to finde their damnable plots to be fully
discovered, their persons and estates to be left to the severity of law as is most
just and but necessary for the preservation of this Kingdome.

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A SVBMISSIVE AND PETITIONARY LETTER SUBSCRIBED.

To the Right Honourable the Lords of Parliament, in the upper House of Parliament Assembled.

Octob. 24 1640

And Intituled

The humble Submission and Supplication of the Lord LITTLETON, Lord Keeper of the Great Seale of *England*.

IF it may please your Lordships: I shall humbly crave at your Lordships hands a benigne Interpretation of that which I shall now write, for words that come from wasted spirits, and an oppressed mind are more safe in being deposited in a noble

cou-

construction than being encircled with any reserved caution.

This being moved, and as I hope obtained in the nature of a Protection, to all that I shall say, I shal now make into the rest, wherewith I shall at this time trouble your Lordships, a very strange entrance, for in the midst of a state of as great affliction, as I thinke mortall man can endure, honour being above life, I shall begin with the profession of gladnesse in some things.

The first is that hereafter the greatnesse of a Iudge or Magistrate shall bee one sanctuary or protection of guiltinesse which in few words is the beginning of a golden world.

The next is, that after this example it is likely that Iudges will flye from any thing, that is in likenesse of corruption, though it were at a great distance as from a serpent, which tendeth to the purging of the Courts of Iustice, and restoring them to their true honour and splendor.

And in these two points, God is my witnesse, though it be my fortune to be the Anvill upon which those good effects are beaten and wrought, I take no small comfort.

But to passe from the motions of my heart, whereof God is only Iudge, to the merits of my cause,

cauſe, whereof your Lordſhips are Iudge next vnder God, and his Lieutenant, I do vnderſtand there hath been heretofore expected from mee ſome juſtification. And therefore I have choſen one only juſtification of Iob, for after the cleere ſubmiſsion and confeſsion which I ſhall now make vnto your Lordſhips, I may ſay, and juſtifie with Iob, in theſe words: I have not hid my ſinne, as did Adam, nor concealed my thoughts in my boſome.

This is the only juſtification which I will uſe.

It reſteth therefore that without ficklenesſe, I doe ingeniouſly confeſſe and acknowledge that having vnderſtood the particulars of the charge, not formally from the houſe, but enough to informe my conſcience, and memory, I find matter ſufficient and full, both to move me to deſert the defence, and to move your Lordſhips, to condemne and cenſure me, neither will I trouble your Lordſhips by ſingling out thoſe particulars, which I think may fall off.

Quid te exempta juvat ſpinis de pluribus uva? neither would I prompt your Lordſhips to obſerve vpon the prooſes, where they come not home, or the ſcruple touching the credit of the witneſſes, nor will I repreſent vnto your Lord-

ſhips how far a defence might in divers things extenuate the offence in reſpect of the time, or manner of the gift, or the like circumſtances, but onely leave thoſe things to ſpring out of your noble thoughts and obſervations of the evidence and examinations themſelves, and charitably to wind about the particulars of the charge here and there, as God ſhall put into your mindes, and ſo ſubmit my ſelfe wholly to your pietie and grace.

Now as I have ſpoken to your Lordſhips as Iudges, I ſhall ſay a few words to you as Peeres, and Prelates, humbly commending my cauſe to your noble minds and magnanimous affections.

Your Lordſhips are not ſimply Iudges but Parliamentary Iudges, you have a further extent of arbitrary power, than other Courts, and if your Lordſhips be not tyed to the ordinary courſe of Courts, or preſidents in the points of ſtrictneſſe, and ſeverity much leſſe in the points of mercy and mitigation. And yet if any thing that I ſhal move, be contrary to your Honorable and worthy ends to introduce a reformation, I ſhould not ſeek it. But herein I beſeech your Lordſhips to give mee leave to tell you a ſtory, TITUS MANLIUS tooke his ſons life for giving battaile, againſt the prohibition of his Generall. Not many yeares after,

after, the like severity was pursued against QUINTUS MAXIMUS by PAPIRIUS CURSER, the Dictator, who being upon the point to be sentenced, by intercession of some principall persons of the Senate was spared, whereupon TITUS LIVIUS maketh this grave, and gracious observation: Neque minus firma est disciplina militaris, periculo QUINTI MAXIMI, quim miserabili supplicio TITI MANLII. The discipline of war was no lesse established by the questioning of QUINTUS MAXIMUS, than by the punishment of TITUS MANLIUS; and the same reason is of the reformation of Justice, for the questioning men of eminent place hath the same terror, though not the same rigor with the punishment.

But my case stayeth not here, for my humble desire is, that his Majesty would bee pleased to take the Seale into his hands, which is a great downefall, and may serve, I hope, in it selfe for an expiation of my faults.

Wherefore if mercy and mitigation be in your power, and doe no wayes crosse your ends, why should not I but hope for your Lordships favour and commiseration.

Your Lordships will be pleased to behold the chiefe Paterne, the King our Soveraigne, a King of

incomparable clemencie, and one whose heart is inscrutable for wisdom and goodnesse; your Lordships will remember that there sate not these hundred yeares before, a Prince in your House, and never such a Prince, whose presence deserves to be made memorable with Records, and Acts mixt with mercie and justice; your selves are either Nobles, and compassion ever breatheth in the veines of Noble blood, or Prelates, who are servants to him, that will not break the bruised Reeds, nor quench the smoaking Flax.

You all sit under one high Stage, and therefore cannot but be more sensible of the changes of the world, and of the fall of any in high place; neither will your Lordships forget that there are vitia temporis, as well as vitia hominis, and that the beginning of reformation, hath the contrary power of the Poole of Bethesda, for that had strength to cure onely him that was first cast in, and this hath commonly strength to hurt onely him that is first cast in, and for my part I wish it may stay there, and go no further.

Lastly, I assure my selfe your Lordships have a noble feeling of mee as a member of your own body, and one that in this very Session had some taste of your loving affections, I hope it was not a

lightning

lightning before the death of them, but rather a ſparke of that grace, which now in the concluſion will more appeare. And therefore my humble ſuit unto your Lordſhips, is, that my penitent ſubmiſsion, may be my ſentence, and the taking away of the Seale my puniſhment, and that your Lordſhips will ſpare any further ſentence, but recommend me to his Majeſties Grace, and pardon for all that is paſt. Gods holy Spirit be amongſt you.

September 28. 1642.

Your Lordſhips humble ſervant
and Suppliant, E. L.

FINIS.

lightning before the death of them, but rather a spirit of that grace, which now in the condition will more appear. And therefore my humble suit unto your Lordships is, that my penitent submission, may be my sentence, and the taking away of the Scale my punishment, and that your Lordships will please any further sentence, but recommend me to his Majesties Grace, and pardon for all that is past. God's holy Spirit be amongst you.

September 18. 16..

Your Lordships humble servant
and supplicat. E. I.

FINIS.

Englands Diviſion,

AND

Irelands Diſtraction.

The feares and diſaſters of the one,
The teares and diſtreſſes of the other;

Being the juſt cauſe and ſad occaſion of both Kingdomes Deploration.

CONTAINING

A *Declaration*, or *Remonſtrance* of the preſent ſtate and condition of this Realme of ENGLAND, and that of IRELAND.

Written by one, who in unfained love to his Native Country, and entire affection to the Neighbour-Nation, would ſacrifice his life for the peace of either.

LONDON, Printed for *Thomas Bates*. 1642.

England's Division,

AND

Ireland's Diſtraction.

The fears and diſaſters of the one,

The cares and diſeaſes of the other,

Being the juſt cauſe and ſad occaſion of both Kingdomes Deploration.

CONTAINING

A Declaration, or Remonſtrance of the preſent ſtate and condition of this Realme of ENGLAND, and that of IRELAND.

Written by one, who in perfect love to his Native Country, and entire affection to the Neighbour-Nation, would hazard his life for the peace of either.

LONDON, Printed for Thom. Vere. 1642.

Englands Division, AND Irelands Distraction.

VErsamur in prælio, we are in a set battell: Death is already marched into the field, and a universall desolation, like a Meteor, hangs over our heads. Such are the growing mischiefes of the two Kingdomes of England and Ireland, that if these destructive warres continue (without Gods great mercy) all in the common Fate will inevitably be involved. Ireland is sufficiently dyed in skarlet, and England lacks but a graine of it: Our sences of seeing and hearing are taken up with Armes and Ammunition, Powder and Shot, Drums and Truinpets, Pikes and Muskets, skirmishes and battels, fights and overthrowes. Each houre is an Herauld of homicides, each day a messenger of mischiefes, each weeke a Plumall of dangers,

gers, each moneth a Motto of misery, this whole yeare but march, and no language now amongst us but warre. In being victors we are victed; in overcomming we are overcome, and in winning lives we lose lives. *In bellis civilibus omnia sunt misera, & nihil miserius quam ipsa victoria.* It was the saying of *Cicero* the Roman Oratour, *Omnis pax bello civili præstantior*, any peace is better then a civill war. In civill wars (indeed the most uncivill and barbarous of all other) the Father fights against the Sonne, and the Sonne against the Father, Brother against Brother, Kinsman against Kinsman; These massacres are most inhumane and unnaturall, wherein all bonds of affinity, consanguinity and humanity are violently broken and dissolved.

Thus in the civill wars between the two Houses of *Saul* and *David*, between Israel and Judah, and of later times betwixt the white Rose and the red, the two Houses of Yorke and Lancaster, the Kings owne friends and loyall Subjects have been constrained to march into the field against him, and have there dyed in that fight. In the Raigne of *Edward* the fourth, there were no lesse then nine civill and bloudy battels fought in England, whereby most of the Nobility and Gentry of the Kingdome either fell by the sword of the souldier in the field, or by the Axe of the Executioner on the scaffold. Of all war the civill war is the worst: And if ever it was bad, it is most malignant at this time; For it is a fatall war in the very bowels of the Nation, with our owne Brethren and Countrey-men in the flesh, and will be most destructive to the whole Kingdome. It hath been a long time begun, and end when it will end, it will be bitternesse in the latter end, as *Abner* once said to *Ioab*, and if it longer continue, as it doth at this present, without a pacification, it will bring repentance enough with it when it is too late, both to the vanquished, and to the victor. What horrid slaughters of mankinde

kinde doe accompany this kind of bloudy war, the History of these times doth sufficiently testifie. The losse of goods, estates, liberties, lands and lives, this dismall shower of war raines downe upon the sonnes of men to their ruine and confusion.

Manifold are the sad and blacke calamities which wait upon this illegall and unnaturall war: It makes the breaches wider, and the wounds deeper. These water-breaches that have been so long broken in upon us (if they be not speedily stopped, but given way unto) will lamentably prove an inundation and deluge of destruction to the whole Kingdome. It exposes a people to the fury of a forraigne Nation, that whilest we are together by the eares amongst our selves, our adversaries have the advantage and opportunity to come upon our backs; so that besides being liable to the pitty of our friends, the derision and malignity of of our foes, in this respect we may say as *David* said in another case unto *God*, we are in a great straight. *Bellum Dei Flagellum*, War is the scourge of God; It is one of the Arrowes which the Almighty hath in the quiver of his Justice, which he shoots at a Nation for the iniquity of the people. And what mischiefes doe not accompany war? It never comes single, but is attended upon by all the imaginable evils that are in the world, which like those Eumenides, the hags and furies of Hell doe torture men to their perpetuall ruine. *Nulla salus belli*, there is no safety in war. When the Dye of war is once throwne, it is a great hazard, and what the issue and chance of it is, is most uncertaine. The sword regards neither high nor low, noble nor ignoble, rich nor poore, the King in his Throne, nor the Begger in the street.

When *Ahab* warred at Ramoth Gilead, *a certaine man drew a bow at adventure, and smote the King of Israel as he was in his Chariot*. Ye may reade the Story at your leisure in the 1 *Kin.* 22. 34. where ye may take notice of these remarkable circumstances; first of *a certaine man*, some obscure, or ignote fellow, God knowes

knowes who, or what he was, it ſeemes not worth the naming only *A certaine man drew a bow at adventure*, light where it will light, he ſhoots at randome, and aymes at no man, but ſmites *the King of Iſrael*: Where note, that the baſeſt coward or villaine in the Army of the Aſſyrians peradventure ſmites the nobleſt. From which premiſſes, the inference that I deduct is this, that in war the *Lords anoynted*, who is *Pater Patriæ*, the Father of his Countrey, and *is better then ten thouſand*, may fall as ſoone as the baſeſt what ſoever, to the great hazard of the State, and to the grievous crime of thoſe that ſhall expoſe His Majeſty to that perill. The conſideration hereof made the people of King *David* ſay, when *Iſhabenob* the Gyant in a battell had like to have ſlaine *David*, but that ſome of his Worthies reſcued him from that danger, *Thou ſhalt no more goe forth with us to battell, leſt thou quench the light of Iſrael*, 2 Sam. 21. 17. *For thou art better then ten thouſand of us*, 2 Sam. 18. 3. Nay not onely the people of the King, but the Prophet of the Lord, the King of Kings, ſpeaking of a King, and none of the beſt neither, makes this one maine part of his ſorrow and lamentation, *The breath of our noſtrils the Lords anoynted, under whoſe ſhadow we had reſt, was taken in their pit*, by the Babylonians in their wars againſt Ieruſalem. In the time of civill (or rather uncivill) war, not only the King, but the whole Kingdome is in danger. If I could reckon up all the miſchiefes and miſeries that ever were, or will be among men in the world, they might all ſufficiently be expreſſed in this one word *War*. *Si bellum dixeris, omnia dixeris*. The famine and peſtilence (two ſore and ſevere judgements of Almighty God) are not comparable to this of war. God himſelfe (the Lord of Hoſts) put an end to *Sauls* life and Kingdome, by the wars of the Philiſtims upon *Saul*. He ſwept away with the beeſome of this deſtruction the houſe of *Ahab*, by the wars of *Jehu* upon *Ioram*.

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The City of Samaria was brought to that calamity, that women did eat their children by course, to satisfie their hungry soules; and all this misery befell by the wars of the Syrians upon Samaria. The most famous City of Troy was ruined and turned into a tilled field by the wars of the Greekes. The Canaanites, the Hittites, the Amorites, the Hivites and Pereſites, the Gigaſites, great and mighty Nations, who had *walled Cities, and Chariots of yron, and the ſons of Anack*, mighty men among them, were all ſpewed out of their land by the wars of the Iſraelites upon them, *Ioſh.* 12. I could produce a cloud of witneſſes out of divine and humane Authours, to confirme this blacke cloud, which at this time hangs over our heads. To inſtance one for all, That mirrour of the World, the Metropolis and chiefe of all Cities, was brought to that extremity, that the beautifull women (*the ſole of whoſe foot might not touch the earth*) ſuch was their nicety and tenderneſſe, did make their own bowels the ſepulcher for their children of a ſpan long, the fruits of their own bodies; and all this was by the wars of *Nebuchadnezzar* upon Ieruſalem, and was afterwards reduced to as great milery by the wars of the Romans under the conduct of *Titus* and *Veſpaſian*. Theſe are the miſerable effects and wofull conſequents of war, which goe along inſeparably with it. Bleeding Ireland hath ſufficiently taſted of this bitter cup: What horrid villanies and outrages have bin there committed by the barbarous Romiſh Rebels, on men, women and children, rich, poore, Prieſt and people, without reſpect or regard of age or ſexe, of calling or profeſſion, it is needleſſe at this time to rehearſe. Lamenting England is now ſomewhat near the like wofull condition. Difference in opinion hath bred difference in affection, and both theſe have wrought civill contention. Our long peace hath bred proſperity, proſperity hath brought forth plenty, plenty pride, pride diſcord, which hath deſtroyed our peace. That which God denounced againſt

his

his people, we may justly feare will befall us: *I have taken away my peace from this people*, Jer. 16.5. It hath been a great blessing heretofore, that in our time there hath bin *no going out, nor comming in, nor complaining in our streets*, through forraine or domesticall war. *Happy are the people that be in such a case*. Psal. 144.15. And I pray God grant this happinesse unto us his people. It was the happines of *Salomons* time, that he was a man of peace, and God did *give him rest from all his enemies round about*, 1 Chr. 22.9. And it was a great blessing upon *Iehoshaphat* and his Kingdome, that the feare of God fell upon all the Kingdomes that were round about Judah, so that they made no war against *Iehoshaphat*, 2 Chron. 17.10. *Quid iam nisi vota supersunt?* What now remaines, but that we pray for peace to the God of peace, that there may be no comming into our land by invasion, nor any crying in our streets by the miseries of civill war in the bowels of our Nation. In the midst of our feares and jealousies, let us be so wise, not to be enemies to our owne peace; but let it be our care and endeavour to prevent war, and preserve peace, that there may be no offensive hostility amongst us. Let us not cease to importune the King of Kings, the supreamest Majesty of Heaven and Earth, that the waters of the Kings displeasure may be abated, that His Majesty and His Parliament may have a happy meeting and concurrence together; that both being united as a peeced Arrow (now made the stronger) may fly against the common Enemy more effectually; that peace may be within our wals, and plenty within our dwellings, and that our gracious Soveraigne may with all possible speed returne to His long deserted Palace at White-hall, with the Olive branch of peace in his mouth, to the glory of God, the honour of His Majesty, the content of his Parliament, and comfort of his people.

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A NEW

REMONSTRANCE

FROM

IRELAND:

DECLARING

The barbarous cruelty and inhumanity of the Irish Rebels against the Protestants there.

ALSO

AN EXACT DISCOVERIE

of the manners and behaviour of the Irish Renegadoes here in *England*, with infallible Notes whereby they may be knowne and distinguished, together with the places they usually frequent, and many other things remarkable.

Octo. 24

LONDON,

Printed for GEORGE TOMLINSON. 1642.

REMONSTRANCE
FROM
IRELAND:

A Remonſtrance of the manners and behaviour of the Iriſh Renegadoes, with many other Paſſages very remarkable.

THe Iriſh Renegadoes go not without the company of women, whom they call their wives, but where they were married, or by whom, or when, God knoweth: but inſtead of a ring, they put a cord about their middles, and ſo it is concluded on very ridiculouſly. Their travelling here is moſt commonly by their falſe paſſes, which they make good in this manner. When they are in Ireland, they know that whereſoever they land, they ſhalbe fitted with a Scribe to make them any writing to fit them for any parts of England, go they where they will, and commonly moſt of them are for London, quickly getting acquaintance of Noblemens Footmen, and ſuch like, and then they are ſure to be provided of any bodily ſuſtenance; and theſe kind of people doe rob the poore and the lame of all ſuch proviſion as they ſhould have given them at the gates.

Now when theſe Renegadoes have beene ſo long in London, that they have gotten ſtore of money and good cloaths, then downe they come about S. James tide to Briſtoll in their old cloaths, and falſe Paſſes made at London, becauſe they will beg by the way, and ſend their other cloaths by the Carriers, and when they are at Briſtoll, away go the old cloaths, and put on their new, and then have they a falſe landing brieffe, from Minhead or ſome other landing places neer adjoyning, and other falſe writings, as if it came from ſome great man of authority in Ireland, which ſhall certifie their great loſſes there, as if they were of the Gentry indeed, when as they never lay in a bed of their own in all their lives. They are exceeding prevailing by reaſon of the ſmoothneſſe of their language, and get great ſtore of money; for the countrey-gentlemen and gentlewomen are ſoon won by them, giving them freely of any thing their houſe affords, when the diſtreſſed people of our owne nation ſhalbe ſent empty away, with ill words, and many times ſtripes moſt cruelly. Theſe kinde of people live at great expences: I have heard the Hoſteſſe of their Inne in Bodminſter Pariſh declare to ſome the laſt S. James tide, that five of theſe begging rogues in ſix dayes ſpent

ſeventeen pound at her houſe: and for their better ſort of apparell, it is not mean, but of rich skarlet and gold lace: it may be thought, that they play the parts of Gipſies, or Juglers, and break ſhops in London for their coſtly things, which are of no ſmall price, but as one of them ſaid, his ſuit of apparell was not ſo little worth as 35 pound. In the time of Gondamores being here in England, he made great uſe of theſe, and ſent them into all parts of the Kingdome for ſpies, giving them money to buy perfumes and other trinkets; and by this means they as men of trades ranged all the kingdome over, and were ſo perfect in the height and ſtrength of all our forts, and alſo in knowing the ſhelves and depth of all ports, that there was not any ſhipping, of what burden ſoever, but they knew well where ſuch and ſuch a ſhip of any burden might arrive, and where not.

They are wonderfull intelligencers, and give great advantage to the enemy: for not long ſince an Engliſh ſouldier being taken priſoner in Spaine, and queſtioned before the Dons and other great ones appointed for the time and place, they asked him how high the hoe at Plimmouth was, and he told them it was very high; nay ſaid one of them, who had a writing in his hand, it is no higher then a man may well leap over with a ſtaffe: now there were behind him two Iriſh Friers who had given this Noble-man this writing, with divers others the like, who had been any where in our Kings Dominions for the advantage of the King of Spaine their Maſter, as they affirmed.

M. Scot, a worthy Divine, and the Preacher appointed to the Engliſh Companies in Vtright in Holland, having declared in three Books the damnable plots and devices of Gundamore whiles he was in England, Gundamore vowed his death, and gave good ſtore of money to one of theſe renegadoes, abſolved him of all his ſins (as this animall thought) and ſent him into Holland to murder this good man: this villaine having been in Holland a whole yeer and a halfe to that purpoſe, at length came upon him unawares in a place where he meditated nigh the wall of the City under Pipe trees, with his ſword thruſt him through the body, ſuppoſing he had kild him, and ran away with his ſword naked in his hand; ſome ſouldiers being nigh at hand, met him, and held him, whileſt others went to finde out the buſineſſe; and when they found M. Scot groveling on the ground, they asked him how it was with him, and who had done this villanous miſchief unto him? he anſwered, he did not know: then they brought this man to him, who, when he ſaw that he was not dead, was much vext, and ſaid, art thou yet alive? and

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he ſaid, yes; and art thou he that haſt done this unto me? he ſaid, yes: M. Scot ſaid, wherefore haſt thou done it? and he ſaid, if I have ſlaine thee, I am ſaved; if not, I am damned: ſo M. Scot prayed God to forgive this murderer, and to forgive him, and ſo died: and the other being executed, repented not at all, but declared privately to ſome wherefore he did it.

An Engliſhman coming to Dublin, and being landed, he asked if he might have any good lodging nigh at hand, an Iriſh man in a mantle hearing it, told him, if he would go along with him, he ſhould have good; the party went with him to a victualling-houſe, and ſitting down in a chaire, called for ſome Tobacco (the Hoſteſſe being a widdow, and not within) the Iriſh man told him he ſhould have it preſently: the Engliſh man drew his purſe, wherein was good ſtore of coyne, and putting his hand therein to draw out ſome money, the Iriſh man ſtanding by, ſtabbed him with his skeane in divers places of the body, ſnatcht his purſe from him, ran away, and threw his skene all bloudy over a chamber doore where an Engliſh man being drunk lay aſleep. The Hoſteſſe coming in and ſeeing a man ſitting in the chair as though he were aſleep, went nigh him, and perceiving the blood run from him in abundance, cried with a lowd voice to her neighbours, and ſaid, ſee here, the man is wounded, and they coming in, the man preſently died, but none could tell how: the Officers ſearching the houſe, found an Engliſh man on a bed ſleeping, and the skene in his chamber which the man was kild withall, and they caried him to priſon, and this innocent man was executed for the Iriſh mans fact, as afterward the villain confeſſed. This Iriſh man travelled toward Waterford, and went into an Engliſh mans houſe on the way ſide not foure miles from Waterford, and ſtaid there two dayes: his manner was to ſleep all day, and drink all night: it being market day on the Saturday at Waterford, it happened that a Tanner rode by which knew the man of the houſe, and he called to him, asking him how he did; the Hoſt anſwered, he thanked God, very well, and made him drink; ſo away went the Tanner towards the market, promiſing to call there again at his return: all this while the murderous villain lay liſtening on his bed, ſuppoſing that the Tanner would receive money at Waterford, and come there with it, thinking if he could get him to drink with him by any wile, he ſhould pay deerly for it before they parted. Now it came to paſſe as he returned that he drank with him, and they were merry, and the Iriſh man kept him there till night, ſo that he was fain to lodge with him: towards midnight, the Tanner

being

being soundly asleep, this villain cut off his head, and wrapped straw about his body and it, and having a candle, and every body asleep in the house, he set the straw on fire, and away he went, and took the Tanners money, cloke, and horse in the field, and rode to Waterford towards the morning, and harboured himselfe in an Irish Ale-house: all this while the house burnt, the host, his wife and daughter slept, untill the straw in the beds burnt their feet, and did not know how to help themselves, but all the house being burnt, they thought that the Tanner and their murderous guest had been likewise burnt: but when they searcht, there was nothing to be found but the Tanners bones, and his head severed from his body: then they suspected this villain, who took away the Tanners horse, and were confident of the trechery. Now some Irish neighbours and a Constable came and apprehended the Host and his daughter, and said, that they had robbed the Tanner of great store of money, and burnt the house of purpose; and so led them away to Waterford, and put them in prison, by the command of the Maior: but by great friendship they got liberty for their daughter to beg food for them, and to seek for this villain, and it happened, that as the maid was at the key, prying to finde him out, that he came (with the Tanners cloke on his back) unto a Master of an English Bark, to agree for his passage for England, and the maid knowing him by the cloke, cryed out alowd, and said, This is the man that hath burnt my Fathers house, and this is the Tanners cloke: the villain hearing this, ran through a long street with his sword drawn, and no Irish man would stirre to take him: but a Souldier ran on him, and threw him down, and other Souldiers did help to aid him; and being brought before Sir George Flowre, he confest the burning of the house, and on the gallowes, the other murder at Dublin, and he was hanged and quartered for this petty treason.

The rebels lately took an English Minister, and put him to wonderfull torments. First they did saw his legs off in the middle, and then after about the middle of the thighs, and then his arms above the wrists, and also above the elbow, and then cut two slices from his breasts, alwayes charging him to alter his Religion, which he would not do for all their tortures; then they took a hot iron and pierc'd it to his heart, and so he died.

The late Bishop of Limrick, Doctor Web, a Wiltshire man, a great Scholler, and a worthy house-keeper, being in the Castle of Limrick as long as the Castle held out, unto foure dayes, for he being buried in linnen, as fit as the time and place required, after the yeelding up of the

said

ſaid Caſtle, when it was in the Rebels hands, they took him out of his grave, and unſtript him out of his linnen, and abuſed his body very baſely, in a moſt barbarous manner, without all Chriſtianity or humanity.

My Lord Eſmond, who commands the Fort of Dungarvan, and hath done worthily in theſe late wars in Ireland, having one onely ſon, who before the wars was thought to be a good Proteſtant, but is now quite revolted, and ſides with the Rebels, and ſent his father word, that if he could at any time come within reach of him, he would ſheath his ſword in his bowels: his father receiving this anſwer, was much grieved at it, having no more ſons. Since this his meſſage to his father, he being then and always among the Rebels, who know not well what to judge of him, ſent word to his Father, that if he would not yeild up the Fort of Dungarvan unto them, they would hang up his ſon: well, ſaid my Lord, and I pray you do it; for if you do it not, if ever I take him, I will. This is according to the Scripture; for in the latter age ſhalbe the father againſt the ſon, and the ſon againſt the father. I pray GOD be mercifull to us all.

There was at S. JAMES tide laſt an Iriſh man which came newly from Ireland, and went into Briſtoll; and a Warder that kept the gate, with ſome others, took notice of him, and followed him; the Iriſh man went boldly where the Major was in the Tolſie, and delivered him his landing brieſe, hoping for a reward; it happened, that at the inſtant that there was an Engliſh Gentleman in the Tolſie which came newly from Ireland alſo, who beholding well this Iriſh mans countenance, at length took hold of him, and ſaid, Gentlemen, this is the man which riſled me in Ireland, and took from me my money and my cloaths, and thereupon I will take my oath; and ſo he did, and they committed him to priſon till the Seſſions.

Many of the Iriſh that are lately come over into England, and have robbed and undone many good Engliſh men, deny themſelves to be Iriſh, and ſay they are Scots: that ye may the better diſcover them, obſerve theſe directions following.

1. Cauſe them to pronounce any word which hath the letter H in it, as Smith, Faith, &c. which they cannot do, not one among an hundred, but pronounce Smith, Smit; and Faith, Fait.

2. To know their Religion, cauſe them to ſay their prayers, as the Pater Noſter and the Creed, in Engliſh, which they cannot well do.

3. Vncover their boſomes, moſt of them weare Crucifixes, eſpecially the women.

4. Concerning

4. Concerning their false passes, separate them asunder, and so examine them.

Captain George Courtney, a man of great discent, son unto Sir William Courtney, of the house of Pawdan in Devonshire, dwelling at Newcastle in Munster in Ireland, a man of great authority there, and chiefe Constable of Limrick Castle and Askeiton, with many other Castles under his command, being a man of other great revenues, and a noble house-keeper, and one that delighted to see his tenants thrive, hath lately had a sharp and bitter time of his being in the Castle of Limrick, for he held out long after the city was in the enemies hands, and though there was a great want of victuals and ammunition, so that many were starved, yet had it not beene more for their sakes which were ready to starve then otherwise, he would never have come thence upon any condition or quarter; he is a man of an undaunted spirit, and nobly minded, and religiously affected in the true way of a Protestant: the shallownesse of my capacity is not able to give him the least part of his well-deservings, but being a Warder formerly to the Castle of Limrick, I presumed to write part of his worth, not forgetting the valiant minde of his eldest son Sir William Courtney, who lately hath adventured himselfe with a few in battell, against a multitude, and had a great victory of the Rebels.

Of the barbarous cruelty of the Irish ye heare daily, being people of no Religion, but as heathens, and cannot yeeld any account of their faith, therefore let us think of them as they are; and so I leave them, villanous and faithlesse for the most part.

There are two or three towns in Ireland, Waterford, Washford and Dungarvan, very perillous for the advantage of the Rebels there, for of late the Dunkerks have brought thither great store of powder and other ammunition, especially at Dungarvan, and those Dunkerks arrive daily out of those parts, and take Barks both of the English and Scots, and bring in there, and the poore men of those Barks are prisoners, and in great misery.

These things here inserted, being of truth, and not false, are the better worth observing, wherefore, Gentle Reader, affoord me your good opinion, and I shalbe beholden unto you.

THOMAS EMTIE.

L

A

C

The last Newes IN LONDON.

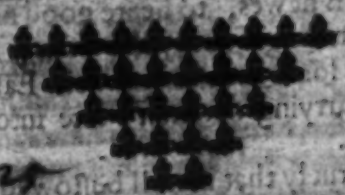
OR,

A DISCOVRSE

Between a *Citizen* and a *Country-Gentleman*, as they did ride betwixt *London* and *Ludlow*, *October* 13. 1642.

Concerning the present estate and affaires of the CITIE:

viz. { *The Guild-halls night-work.*
The Skirmish at S. Pauls.
The passages at the Sessions-house.



LONDON,
Printed for R. R. 1642.

THE LAST NEVVES at LONDON.

A Discourse betweene a Citizen, and a Country Gentleman, betwixt London *and* Ludlow.

Countryman.

YOu are very well ouertaken Sir, doe you ride far vpon this Road I pray you?

Citizen. As farr as *Ludlow.*

Countryman. Truely I should be very happy in the enjoyment of your Company, if your occasions require not too much hast.

Citiz. My occasions indeed are some what urgent, but good company vpon the Road is very welcome.

Count. I pray can you tell me of any good newes in London?

Citiz. It is newes, to heare good newes there; I am sure Trading is decayed; onely I thinke the *Potters* have some vtterance for their Earthen Ware, since their carrying of their Plate into the Guild-Hall *London.*

Count. Truely that is well bestowed: or at least I hope it will be, when His Majesty comes to London; but I pray, have you no other newes stirring with you?

Cit.

Citiz. Oh yes, did you not heare of the Guild-Hall night worke?

Count. What was that I pray, do they worke in the night?

Citiz. No, no, they playd all night.

Count. Why, I thought that playes & play-houses had beene put downe.

Cit. Yes so they were in the Suburbes, but they were set up in the City, and Guild-hall is made a Play-house.

Count. But I pray, what Play was it that was Acted?

Cit. In troth, I cannot well tell, I saw it not I thank God, there were none but gentlemen there the Marshall that kept the door would let no honest men come in.

Count. But could you by no meanes here the name of it?

Cit. Some say it was called *A King or no King*, one *King Canut*, but they say that *Shippon* was so frighted at the sight of him, that he left his seat, what would he have done thinke you, if he had seene the King indeed?

Count. Truely it was a strange play, did not they whisper Treason in it? on my word we Country folks dare not be so bold as to make sport at Kings, the very name of King (me thinks) carries such a majestick sound with it, as that it makes the Auditors amazed to heare it, and dare your Citizens be so bold?

Cit. Fie fie, what do you talke? what dare they not doe? Citizens and Players may do any thing,

you

you poore simple Counrry men are afraid, like the Froggs in the fable, to come neere your King, the Citizens they can insult and leape upon him.

Count. In faith take heed that he doth not leape upon them first, and say a Country foole said so, but I pray, was the City Prætor there all night?

Cit. No sure I thinke not, but he was seene there (they say) about two of the clocke in the Morning.

Count. On my word, that was very early to see a play me thinks, when I am in London, I had rather go betimes in the morning to Saint Paules, to say my prayers, then to Guild-hall to see a Play, but now I have named Paules, I pray what good newes with that? I hope the Organs stand still.

Cit. Stand still, no God be thanked, they goe as merrily as ever they did, but they were vilely threatned upon Sunday last.

Count. Why I hope the Prentices were not there, were they?

Cit. Yes mary were they, but they had better have been in the little ease at Guild-hall, then have had so much elboe-roome in *Pauls*; they had more swords about their eares then my Lord Mayors, I am sure.

Count. But I hope there was no hurt done.

Cit. No nothing but a little dry basting, the rogues were grown stiffe with too much ease, and the honest Gentlemen did but loosen their joynts for them, that so they might learn to handle their Arms more nimbly.

Count. Why but alas this is too much, that such disorders should be at S. *Pauls* in Prayer time, was

not

not the Kings Lieutenant and his ſword there to keep the Peace? I remember I have ſeene them there in my dayes.

Cit. Yes, ſo have I too, but you know the old Proverb, *New Lords, New Laws*, and why ſhould not every man, they ſay, doe that which is good in his own eyes, when there is no Government in *Iſrael*?

Count. Truly it is great pity, I am ſorry to heare this news, this is the worſt you have told me yet, no Government, I would thoſe that have brought us to this paſſe were faſt enough, and we could governe them I warrant you.

Cit. In troth Ile ſpeak my conſcience, (although we Citizens uſe but little) when the King comes, I hope we ſhall have better dayes, a better government; well in my mind, no Governour like a King.

Count. Truly I am of that opinion too, and though I am no great Scholar to decide the Queſtion, whether Kings were ordained of God or no, yet truly I beleeve they were.

Cit. But my beliefe is grounded upon reaſon, but I will keep the reaſon to my ſelf, while I ſpeak with Maſter *Caſe*, and then I will put the caſe to him, becauſe he hath no reaſon to maintain his own reaſon, *viz. that they were not ordained of God.* I will give him ſome reaſon to manifeſt they were.

Count. But I pray Sir, did you heare of ſuch a doctrine preached, that Kings were not ordained of God?

Cit. O yes, it was at Guild-hall, in the Sermon before the Mayor and Aldermen.

Count. Why this was ſtrange doctrine indeed, this

was

was enough to have set the people in rebellion, was ordained of God? what but an ordinance of man? for then it is at our pleasure, we will not obey our King; we will depose our King: shall he exercise a dominion over us, and hath no authority from God to do it? What a strange case is this? were the Lord Mayor and Aldermen there to heare this?

Cit. Why they are Justices of the Peace.

Count. Yea marry, are they? I wonder they could with justice heare it; truly had it been done in my Country, I should have taxed the Preacher for his labour, he should have been acquainted with the Prison as well as the Pulpit, but I have nothing to doe in another mans Diocesse, and therefore I must hold my peace: But I pray Sir, what newes at the Sessions house?

Cit. Oh I can tell you Sir, I heard there were five or six executed, amongst which, one was a Priest.

Count. What Priest? a He-priest or a She-priest? for they say that you have such kind of cattle in London.

Cit. It was a He-priest Sir, and a Roman Priest.

Count. Nay that was a good act to hang him, but I pray did you heare his examination? were you at his tryall?

Cit. Truly I was, and he had a faire tryall, and cast himself; but besides him there was a woman to be tryed too, a Roman Catholick.

Count. What was her fact I pray?

Cit. She was indicted for harbouring this Priest.

Count. And what answer might she make?

Cit. Truly never did I see a woman appease with such

such an undaunted courage at a barre, and plead her ſelfe guilty with ſo little terrour.

Count. It may be the reſolution of her holy father her preſident might encourage her.

Cit. You are in the right, but that was not all, for when ſhee was urged, why ſhee would not recant her Religion, ſhee made this Anſwer, That ſhould ſhe do it, ſhee knew not what Religion to be of, and deſired that there might be a Religion nominated that would laſt but three Yeeres, and Shee would be of that.

Count. Truely it is a great diſhonour to our Nation, and I am ſorry, ſuch a thing ſhould be ſpoken at ſo publique a place; I muſt ſpeake the truth, we have loſt more of the glory of our cauſe, by thoſe Schiſmes and deviſions that are amongſt us, then ever we ſhall gaine while that we are a Nation.

Cit. Sir, I deplore the ſad condition of the times, and I am hartily ſorry to ſee ſo glorious a Church as we have had, to ſee that Church which hath bin the Crown and honour of all reformed Churches, that hath beene the envy of all others, to be now laid ſo low in the duſt, that it can ſcarc be ſaid there is a Church in *England*.

Count. Many there be that are ready to ſay to the Church *Quomodo, huc cecidiſti*, how didſt thou fall ſo low? but there is none that labour to recover her from this fall. I could wiſh that the City and Country, yea the whole Kingdome would joyne togather to Petition His Sacred Majeſtie, and the high and honourable Court of Parliament, to Reforme theſe abuſes that are amongſt us, that ſo yve might

might have our Church restored to her former purity, both in Doctrine and Discipline, and till this be done, vve shall but disadvantage our Religion and make our selves become a scorne and a laughing stocke to the Enemies of our Church and State.

Cit. You have said the truth, and your Councell is very good, and I vvish I could promote the businesse, I shall do my part, and I doubt not but you vvill do the like, I pray God give a Blessing unto it.

Count. I shall alvvayes say *Amen* unto your Prayers.

Cit. Sir, I thanke you for your good company, and your good discourse, I could vvish that my Journey vvere not ended, but as the proverbe is, Freinds must part, and therefore I shall for this time bid you farevvell: and so I leave you.

FINIS.

12

A Copy of a Letter

sent from a Gentleman of quality dwelling in *Banbury*, to Mr. *Jennings* of Fan-Church street in *London*.

Being a true Relation of the fight betwixt his Majesties Souldiers and his Excellence the Earle of Essex his Forces, on Munday the 24 of *Oct.* beginning at eight of the Clock in the morning, which newes was brought by one *Cripps* a Post, and averred to be true.

Wherennto is adjoyned two Orders from the Lords and Commons, First for ordering of Houses for Courts of Guard, and Posts, Barres and Chaines be forthwith erected. Secondly, That all people in London and Westminster, and the Liberties thereof doe forbeare their Trafings and ordinary imployment.

John Browne Cler. Parliamentorum.

Mhol. 25

London printed for *T. Smith.* 1642.

A Copy of a Letter sent from a Gentleman of quality dwelling in Banbury, to Mr. Jennings of Fan-Church street in London.

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John Browne Clerk. Parliamentorum.

London printed for T. Smith. 1642.

A true Copy of a Letter sent from Banbury to a Gentleman of quality in London.

plant the glorious Gospell of Iesus Christ, yet humane wit and policie is nothing if the Iustice of God doth prevent their Machavilian endeavours. And though all Ages can give sufficient examples of divers victories, yet such is our weaknesse, that wee cannot chearefully undertake the best cause, unlesse some tokens bee given of divine succour by the prosperous events of our undertakings. And therefore to make a Declaration that God doth assist those who stand in defence of the true Gospell, it will appeare most evidently by this following Relation, which shall here be certified to give satisfaction to this Citie, and fill the sad hearts of the people with a suddaine and unexpected joy. The motive of this rejoycing is this: The King having drawne up his Armie, some foure or five miles from *Banburie*, not farre from *Southwill*, met the Earle of *Essex* his forces, [illegible] full Resolution to trie the successe [illegible] a set Battaile; the Armies that [illegible] in defiance one of another marched [illegible] both being full of spirit, and [illegible] their courages in the open field.

Before the battaile began, the King to give courage and resolution to his souldiers in most royall manner led up the front of his army, and the Earle of *Essex* with an undanted mind brought on his Forces within musquet shot, whether being come, the King and the Earle of *Essex* exchanged some words, but would conclude on nothing but this,

that

that they would try out the matter by the doubtfull chance of war, which when the Earle of *Essex* understood, he desired his Majesty to withdraw his person from the danger of the shot, since his men were desirous to fight and would presently fall on, the King replyed that hee desired not his advice, but that his *Army* was ready to defend his cause, the Justice whereof he hoped would have good successe; and having spoke these words, he wheeled about and left him, when presently Prince *Robert*, who brought up the Reare, advanced forward, and commanding neere the Earle of Essex his Souldiers most valiantly gave them to other language but what bullets did deliver, shooting three times at them, whereupon in a most fierce manner they joyned battell, the Earle of *Essex's* souldiers maintaining the fight in such contagious manner so that they cut off one whole flanck of the Kings souldiers, and hew many more of the Kings Cavaliers, then they lost on their own sides, and had not the ground whereon this battell was fought, beene low and wet, so that their ordnance could not hee brought on, the wheeles of the carriage sinking deepe into the earth; it is very likely that the Kings army had received a very sharper counter, but howsoever from 8. in the morning untill afternoone they made amongst them a very bloody slaughter, and in the heate of the conflict, it is supposed that Prince *Robert* comming on so farre that he could not retreat back again, was by the

 Earle

Earl of *Essex* his souldiers taken prisoner, but in a word, the Earle of *Essex* appeared in this great action most full of valour, encouraging his souldiers, and bringing them on with such a brave resolution, as if he had bin confident of good successe, and accordingly hee obtained a most prosperous victory, which I doubt not but will bee welcome newes to the Citie of *London*, and therefore you may impart it to your friends for a true relation, which in haste with my best wishes I have sent unto you, the same information being also brought up to the Parliament, by one Mr. *Crispe* a messenger to the honourable Houses of Parliament.

Your most affectionate Friend,
Thomas Norwood.

IT is this day Ordered by the Lords and Commons in Parliament, That houses for Courts of Guard, and Posts, and Bars, and chaines be forthwith erected, and set up in such places and by Lanes of the parishes of St. *Margarets* [illegible] *Martins* in the fields, (in the continent of *Westminster*) St. *Clements Dane*, St. *Mary Savoy*, St. *Andrew* [illegible] St. *Giles* in the fields, St. *Cotton Garden*, St. *John* [illegible] *Tauls* at *Clarkenwell*, St. *Giles Cripplegate*, *Shoreditch*, *Whitechappell*, *Stepney*, *Mile-end*, *Southwarke*, *Lambeth*,

or

or any other place or places, as shall be thought necessarie [illegible] to be borne by the inhabitants of the severall parishes aforesaid respectively, who shall be rated and assessed by such persons respectively, as the Lord-Lieutenant of that Countie, or any two of his Deputies shall nominate for that purpose. And if any shall refuse to contribute their proportion, then the said persons so to be named to rate and assesse shall [illegible] the names of such refusers to the Lord-Lieutenant or any two of his Deputies, who are to [illegible] bodyhouses of Parliament therewith, [illegible] der may be taken therein as to them shall be thought most convenient: And that a competent number of the [illegible] bands and Companies of Volunteers [illegible] the said Parishes [illegible] Armes to or keeke the said Court of [illegible] power and authority hereby [illegible] all suspitious persons [illegible] thorow the said Parishes [illegible] of them, untill either of the said houses of Parliament be made acquainted therewith, and their pleasure bee further knowne concerning the same: And the Captaines and Officers of the Trained-bands and Volunteers. And the persons here under named are required to take care that the premises be carefully performed accordingly, which persons are to be named by the Lord Lieutenant, or any two or more of his Deputy-Lieutenants.

FINIS

I. Brown Cler. Parliamentorum.

Printed at York by Stephen [illegible] [illegible] Essex

Earl of *Essex* his souldiers taken prisoner, but in a word, the Earle of *Essex* appeared in this great action most full of valour, encouraging his souldiers, and bringing them on with such a brave resolution, as if he had bin confident of good successe, and accordingly hee obtained a most prosperous victory, which I doubt not but will bee welcome newes to the Citie of *London*, and therefore you may impart it to your friends for a true relation, which in haste with my best wishes I have sent me to you, the same information being also brought up to the Parliament, by one Mr. *Crispe* a messenger to the honourable Houses of Parliament.

Your most affectionate Friend,

Thomas Norwood.

Is this day Ordered by
Commons in Parliament
for Courts of Guard, and
and claimes be forthwith
up in such places and by
visits of St. *Margaret*
Martins in the fields, (in the confines of
Clements Danes, St. *Mary Savoy*, St. *Ma*
St. *Giles* in the fields, St. *Coven Garden*, &
James at *Clarkenwell*, St. *Giles Cripple*
Whitechappell, *Islington*, *Mile-end*, *Southwarke*, *Lambeth*,

FOXING

or any other place or places, as shall be thought necessarie
and [illegible]
[illegible] thereof to be
borne by the inhabitants of the severall parishes aforesaid
respectively, who shall be rated and assessed by such persons
respectively, as the Lord-Lieutenant of that Countie, or
any two of his Deputies shall nominate for that purpose.
And if any shall refuse to contribute their proportion, then
the said persons so to be named to rate and assesse, shall [illegible]
[illegible] the names of such refusers to the Lord-Lieutenant or
any two of his Deputies, who are to [illegible]
both houses of Parliament therewith, [illegible]
[illegible] may be taken therein as to them shall be thought [illegible]
convenient; And that a competent number of the [illegible]
bands and Companies of Volunteers [illegible]
the said Parishes [illegible]
[illegible] the said Court of [illegible]
power and authority hereby [illegible]
all suspicious persons [illegible]
[illegible] places [illegible]
[illegible] of the said houses of Parliament be
[illegible] herewith, and their pleasure bee further
[illegible] the same; And the Captaines and Of-
[illegible] and Volunteers. And the per-
[illegible] are required to take care that the
[illegible] performed accordingly, which per-
[illegible] by the Lord Lieutenant, or any two
[illegible] puty-Lieutenants.

FINIS

I. Brown Cler. Parliamentorum.

Die Lunæ 24. October 1642.

IT is this Day Ordered by the Lords and Commons, That all people within the Cities of London and Westminster, and the Privileged Places, Liberties and Suburbs thereof, and in the Borough of Southwarke be required in their severall Wards, and precincts, and for the Trained and other Bands in their imployments, that they with the greater diligence and freedome for the defence of the Kingdome, or the Lawes thereof, and of the Liberties of Parliament be ready upon all occasions to assist and receive such Commanders as shall from time to time be appointed by both Houses of Parliament to command them for the defence of the Kingdome, or the Lawes thereof, and of the Liberties of Parliament, and to

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13

REASONS WHY THIS KINGDOM, AS ALL OTHERS:

AND THE PARLIAMENTS

And People of this

KINGDOM,

As all Others, Whether

CHRISTIAN OR HEATHEN:

And especially such as hould Predestination ought to Adhere to their Kings, Whether Good or Bad.

Octob: 25

Printed at *York* by *Stephen Bulkley*, 1642.
With Lisence.

REASONS WHY I AM

KING

AS ALL OTHERS

AND

PARLIAMENTS

KINGDOM,

As all Others Ought to be

CHRISTIAN

BY

And especially upon as much Provoking
tion ought to Adhere to their Kings
Wherin Consist their

Reaſons why this Kingdom as all others, and the Parliaments and People of this Kingdom, as all others, &c. ought to adhere to their Kings whether good or bad.

FIrſt becauſe Kings are Elected and called of God in Chriſt before the Foundation of the World, to the Office, Dignity, and Vocation of Kings, to govern his Church, Kingdom and People, while the World endureth. Nor can the wiſdom or Power of Men make, prevent, or alter Kings or Times, as appeareth by the Scriptures enſuing.

Thou ſhalt make him King over thee whom the Lord thy God ſhall chuſe, Deut. 17.15. *I will ſend thee a Man out of the Land of* Benjamen, *him ſhalt thou Annoynt*, 1 Sam. 7. 16. *See, this is the Man of whom I ſpake to thee, he ſhall rule my People*, verſ. 17. *I will Rent out of the hands of* Solomon, *and will give ten Tribes to thee*, 1 King. 7.31. *And Kings ſhall be thy nurcing Fathers, and queens thy Nurces. Thou ſhalt know I am the Lord thy God*, Eſay 49.23. *It was the Ordinance of the Lord that he might performe his ſaying which he had ſpoken to* Ahijah *the Shunomite*, 1 King. 12.15. *The name of God be Prayſed for ever and ever, for wiſedom and ſtrength is his, and he changeth the times and ſeaſons, he taketh away Kings, he ſetteth up Kings*, Dan. 2.20. *Heare yee, O Iſles, hearken yee People from far, the Lord hath called me from the Wombe, and made mention of my name from my Mothers belly*, Eſay 49. 1. *He hath choſen me before* Saul. *According to the foreknowledge of God the Father*, 1 Pet. 1. 2. *He hath choſen us in Chriſt before the Foundation of the World*, Epheſ. 1.4. *That the purpoſe of God might remain according to Election*, Rom. 9.11.

Secondly, Becauſe this Kingdom, as all others, and the power and glory thereof, is the Right and Inheritance of God in chief, as appeareth by the concluſion of the Lords Prayer. And he only giveth the deputation thereof to thoſe whom he hath Elected, and called thereunto, and endued with gifts and graces ſuteable to that calling, to rule and govern the ſame; by which gifts they are made and known to be other Men, then any other of any inferiour calling, and ſuch as to whom only God hath imparted and communicated, not onely

the Titles and Attributes of his own Prerogative, as thoſe of Kingdom, Power, Might, Majeſty, Honour, glory, &c. which he forbiddeth to be given to any other Creature, and which holy Men and Angels have refuſed to accept or to give to any but Kings, as examples to us to do the like, without fear or ſuſpition of Blaſphemy or Idolatry; but alſo the divine efficacy of His own Spirit, Majeſty, and Preſence, That as the Devill is forced to feare and tremble, at the voice and frownes of God; ſo are proud and rebellious men, though faire and ambitious as *Abſalom*, or wiſe and politique as *Achitophell*, often aſtonied and confounded with the Speeches and Countenances of Kings. Let the obſerver thereof, that findeth his Reaſon already captivated, conſider the Scriptures enſuing.

The Kingdoms of the World are our Lords and his Chriſts, and he ſhall raign for evermore, Revel. 11. 15. *He is the King of Kings, and Lord of Lords*, verſ. 16. *Your God is a God of Gods, and King of Kings*, Dan. 2. 47. *The moſt High beareth Rule over the Kingdoms of Men, he giveth it to whom he will*, Dan. 4. 22. *Hath not the Lord Annoynted thee to be Governour of His Inheritance*, 1 Sam. 10. 1. *Then the Spirit of the Lord ſhall come upon thee, and thou ſhalt Prophecie with them and be turned to another Man*, 1 Sam. 10. 11. *Then the ſpirit of God came upon* Saul, *and they that knew him wondred, ſaying, What is come to the Son of* Kiſh! 1 Sam. 11. 6. & 1 Sam. 10. 15. *And* Saul *was afraid of* David, *becauſe the Lord was with him, and was departed from* Saul, 1 Sam. 18. 12. *Then* Saul *ſaw and underſtood that the Lord was with* David, verſ. 28. *I have ſaid yee are gods, and yee all are Children of the moſt High*, Pſal. 82. 6. *O King, thou art a King of Kings, for the God of Heaven hath given thee a Kingdome, power, ſtrength, and Glory*, Dan. 2. 37. *The moſt high God gave thy Father a Kingdom, and Majeſty, and Honour, and Glory. And for the Majeſty that he gave him, all People, Nations, and Languages trembled, and feared before him; he put to death whom he would, whom he would he ſet up, and whom he would he put down*, Dan. 5 27. *I Counſell thee, keep the Kings command, and that in reſpect of the Oath of God*, Eccleſ. 8. 2. *Submit, &c. to the King as Supreme, &c. Feare God, Honour the King*, 1 Pet. 2. 13 14. *Not onely for wrath, but alſo for Conſcience ſake*. Rom. 13, 5.

Thirdly, Becauſe it is a damnab'e ſinne, proper to this later and moſt erring age to think, much more to ſpeak, and much more then that,

that to write, and perſwade others to ſpeak and write evill of Kings, or which is worſe, to ſlander them, and worſt of all to rebell, or, but to take defenſive Arms againſt them, though upon apparant force, much more upon ſuggeſted feares and preſumptions. Wherefore let him that is ſo full of Reaſons that he thinks it reaſonable, that if he ſhould ſuſpect his Wife when ſhe deſerveth not, he may provoke her to ſin when ſhe would not; conſider what it is, to diſtruſt the Kings Juſtice, or rather Gods providence and to provoke both or either to anger. The Scriptures enſuing will partly tell him.

If thou haſt thought evill of the King, lay thine hand upon thy mouth, Prov. 30.32. *Thou ſhalt not ſpeak evill of the Ruler of thy People*, Acts 23.5. *Where the word of a King is there is power, and who may ſay unto him, what doſt thou?* Eccleſ. 8.4. *Who therefore reſiſteth the power, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves damnation.* Rom. 13.1.2. *But there ſhall be falſe teachers among you, which privily ſhall bring in damnable Hereſies, and bring upon themſelves ſwift damnation, and many ſhall follow their deſtructions, &c.* 2 Pet. 1.2. *Theſe filthy Dreamers deſpiſe Dominion and ſpeak evill of Dignities*, Jude 8. *They ſhall periſh in the gain-ſaying of* Core, verſ. 11. *Preſumptuous are they, ſelf-willed, and ſhall utterly periſh in their own corruption*, 2 Pet. 2.10.12. *My Sonne heare no more the Inſtructions that cauſeth to erre from the words of knowledge*, Prov. 19.27. *Thou ſhalt not follow a multitude to do evill, neither agree in a controverſie to decline after many to overthrow the truth*, Exod. 23.2. *The feare of a King is like the roaring of a Lyon. he that provoketh him to anger, ſinneth againſt his own ſoule*, Prov. 20.2. *My Son, feare the Lord and the King, and meddle not with them that are ſeditious*, Prov. 24.21. *As a Coale maketh burning Coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife*, Prov. 26.21. *When the wicked are increaſed, tranſgreſſion increaſeth, but the Righteous ſhall ſee their fall*, Prov. 29.16.

Fourthly, Becauſe the obſervers Reaſons too weake to *Jobs*, and the Parliaments wiſdom too ſhort of *Solomons*, and all humane inventions put together, will never ſerve to circumſcribe Kings, or to reforme them, otherwiſe then God ſhall be pleaſed by his own providence and our Prayers to direct his Annoynted, of whom he is never careleſſe; nor is it but arrogancy and folly in men (eſpecially Subjects and Servants) to aſſume ſuch wiſedome or power, as to attempt

ſuch

ſuch deſignes, as partly may appeare by the Scriptures enſuing.

The Lord is the ſtrength, he is the ſaving ſtrength of his Annointed, Pſal.28.8. *He is the tower of Salvation for his King, and ſheweth mercy to his Annointed*, 2 Sam.24.51. *I will beat down his foes before his Face, and plague them that hate him; his enemies will I cloath with ſhame, but upon himſelfe ſhall his Crown floriſh*, Pſal.89.23.&132.18. *There is no man upon the Earth that can declare the Kings matter*, Dan.2.10. *The Heavens height, and the Earth in deepneſſe, and the Kings heart can no man ſearch out*, Prov.25.3. *The Kings heart is in the Hands of the Lord as the Rivers of Waters, he turneth it whithersoever it pleaſeth him*, Prov.21.

The ſecret which the King hath demanded can neither the wiſe, &c. declare to the King, but there is a God in Heaven that revealeth ſecrets and ſheweth the King Nebuchadnezzar *what ſhall be in the latter daies*, Dan.2.27.28. *As for me this ſecret is not ſhewed me for my wiſedome that I have more then any other living, but onely to ſhew the King the Interpretation, and that thou mighteſt know the thoughts of thine Heart*, verſ.30.

Hath not God made the wiſedom of this World fooliſhneſſe, 1 Cor.1.20. *I will deſtroy the wiſedome of the wiſe, and will caſt away the underſtanding of the prudent*, verſ.29.

I am counſell and wiſedom, I am underſtanding, and I have ſtrength, by me Kings Raign, and Princes decree Juſtice; by me Princes Rule, and all the Nobles, and all the Judges of the Earth, Prov.8.14.15.16. *The unthrifty man and the wicked man walketh with a froward mouth, he maketh a ſigne with his eyes, he ſignifieth with his feet, he inſtructeth with his fingers. Lewd things are in his heart, he imagineth evill at all time, and raiſeth up contentions*, Prov.6.12.13. *But my Lord the King is as an* Angell *of God*, 2 Sam. 19.27.

Fifthly, Becauſe to Rebell againſt the King or to delert him in things good or indifferent, is to renounce God and his Ordinance, Chriſt his Commandements and examples, and the Apoſtles and Martyrs whoſe conqueſt were ſufferings, even the moſt ignominious and cruell deaths, and to become the ſon of *Belial*, that is, the Devill, Gods firſt Rebell, with whom Saint *Paul* asketh what agreement hath Chriſt, &c. and to periſh with ſuch as did ſo. Such were they that ſaid of *Saul*. How ſhall he ſave us? 1 *Sam.*10.26. Such was *Sheba* the ſon of *Bichri*, that firſt ſaid, Every man to his Tent O Iſrael,

2 *Sam.*

2. *Sam.* 20.1. Such was *Naball* the rich foole, of whom his ſervants ſaid, Evill will ſurely come upon our Maſter, 1 *Sam.* 17.25. Such were they that followed *Jeroboam*, whom I beleive the obſerver calleth his Iſrael, and his Robbini, whom he will not have called Round-heads; but ſuch *David* called Thornes, that ſhould be thruſt away, 2 *Sam.* 24.6. And ſo they proved Thorns to prick one another, every ſucceſſor King for the moſt part thrufting his Predeceſſor from his Throne by treaſon and rebellion, untill God at laſt thruſt them and their People under the Aſſirian captivity, whence they never returned; For God ſaid I will no more have pitty upon the Houſe of Iſrael, but I will utterly take them away, *Hoſea* 1.6. Hereupon I wiſh ſuch obſerving Iſraelites as put us ſo much and ſo often in mind with the depoſition of King *Richard* the ſecond, to obſerve and remember alſo, that though *Samaria* went under the name of Iſrael, after their defection from *Roboam*, untill their deſtruction in name and liberty under the Aſſirians. It was but a neſt of Hydra's and a ſtage of Rebellions, treaſons, warres, famines, and all kinds of calamities all that while. And ſo, though *England* was Governed under the name of *Plantagenett*, after the declenſion from King *Richard* the ſecond, till the redemption under King *Henry* the ſeventh; it was but a Labyrinth of Diviſions between the Families of *York* and *Lancaſter* all that while, from the like of which miſeries, O Lord ſave thy People and bleſſe thine Inheritance.

Sixthly and laſtly, Becauſe this Kingdome ever did adheare to Kings; And no Parliament (as the obſerver ſaith truely in that point) did ever deſert them, but did confide in them and hold themſelves ſo bound by Gods Commandements, and the Fundamentall Laws of *England*, as appeareth by the few collections enſuing.

The King is a mixt Perſon, becauſe he hath both Eccleſiaſticall and Temporall Juriſdiction, *Sir Edward Cook, lib. de Jure Regis Eccleſiaſtico, fol.* 28. *relating to* 10. H. 7. 18.

By an Act of Parliament made 24. *H.* 8. It is declared, That whereas by divers old and authentick Hiſtories and Chronicles, It was manifeſtly declared and expreſſed, that the Rea'm of *England* is an Empire and ſo hath been accepted in the World, Governed by one ſupreame head and King, having the dignity and Royall eſtate of the Imperiall Crown of the ſame; unto whom a body politique, compact of all ſorts and degrees of People, divided in

termes

tearmes and by names of Spiritualty and Temporalty, been bound and ought to bear next to God a naturall and humble obedience; he being alſo inſtitute and furniſhed by the goodneſſe and furtherance of Almighty God, with plenary, whole, and entire power, preheminence, authority, prerogative and Juriſdiction, to render and yeeld Juſtice and finall determination to all manner of folks reſiant within this Realme, in all cauſes, matters, debates, and contentions. See the *Statute* at large.

The King who is the Vicar of the higheſt King, is ordained to this end, that he ſhould govern and rule the Kingdom and People of the Land, and above all things, the holy Church, and defend the ſame from wrong-doers, and root out workers of miſchiefe. See King *Edward* the Confeſſor his Laws before the Conqueſt, *c.* 19.

The perſwading or withdrawing the Subjects obedience from the King, is Treaſon by Common-Law without controverſie, ſaith Sir *Edward Cook* in his ſaid Book, *de Jur. Reg. Eccleſiaſtico. fol.* 38. *a.*

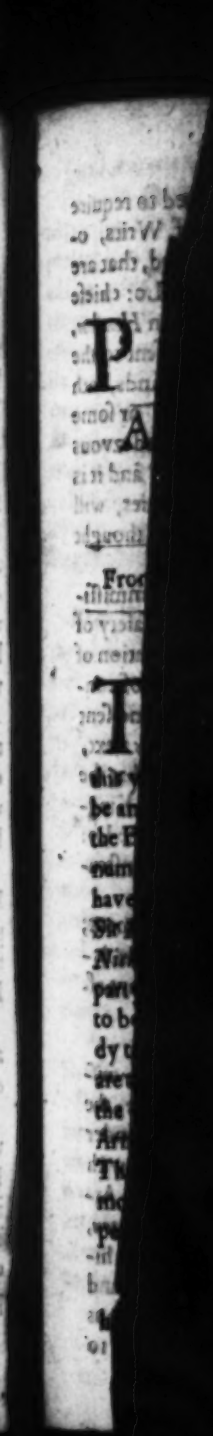
It appears by the ancient Common-Laws of this Realme, by the reſolution and Judgement of the Judges and Sages of the Laws of *England* as by authority of many Acts of Parliaments ancient, and of later times, that the King is the onely ſupream governer, as well over Eccleſiaſticall Perſons and in Eccleſiaſtical cauſes as Temporall within this Realm. To the keeping of which Laws both the King and the Subjects are ſworn. *Sir Edward Cook* in the ſame Book, *fol.* 40. *b.*

The queens power within her Realms and Dominions, is the higheſt power under God, to whom all men in the ſame Realm and Dominions owe moſt Loyalty and Obedience afore and above all *Potentates* in Earth. *See* queen *Elizabeths* Injunctions to her Clergy and Laytie and Statute made the firſt of her Raign to that effect.

If any man imagine the death of the King, Prince, Princeſſe or any heire apparant to the Crown, or kill the Kings Meſſenger in his Meſſage or any one that rideth with men to ayd the King or if any man affirme by writing, or other Act, that the King is not ſupream head of the Church of *England*, or if any imagine to deprive the King of his eſtate Royall, or of the Titles of his Realme. It is high Treaſon. *Robert Brook* Serjeant at Law and Recorder of *London*, in his Reading upon *Magna Charta*, *c.* 17. ſee his Book in Print, *fol.* 1.

If any keep War againſt the King in his Realm, is high Treaſon by Statude. 25. *Edw.* 3. Let us hear the end of all, *Fear God, for this is the whole duty of man. Eccl.* 12. 13. Collected by I. I. a faithful Subject to his King and welwiſher to his Parliament, to the uſe of all true Proteſtants.

FINIS.



14

Numb. 11.

SPECIALL

PASSAGES

And certain Informations from severall places, Collected for the use of all that desire to bee truely Informed.

From *Tuesday*, the 18. of *October*, to *Tuesday* the 25. of *October*, 1642.

Newcastle, October the 20. 1642.

THE new Maior, *Sir John Marley*, being chosen by *Mandamus* from the King, so contrary to the desires and affections of the Commonalty, and rights and customes of this Towne, foretells us that this yeare is like to be a sad time with us, and that he is put into that place to be an instrument for the designes in hand. Divers Gentlemen of quality in the Bishoprick of *Durham*, and *Northumberland* are raising of men to the number of 6000. at least, some say 8000. some of the Commanders that have Commission for raising of them are Papists, some of them convict, as *Sir Edw. Widdrington*, Mr. *Gray* of Mompeth Castle, *Lord Errington*, Sir *Nich. Thornton*, and divers others. They intend to compell the Protestant party to billet and maintain their souldiers, and have already sent some horse to be quartered with Mr. *Middleton* of *Belsey*; Foure Ships are making ready to fetch over the Queen hither, and these 8000. souldiers now in raising are to be a guard to her Majesties person, and they give out it must be called the Catholique Army: The best intelligence I can have, is, that under 2000. Armes came in this Pinck that last came over, and 10000. l. in money: There is no Ship of the Parliaments attends without the Shields to prevent more Ammunition from comming in, and it is given out here, they doe expect forraign supply.

Westminster, Octob. 17.

The Lord chiefe Justice *Brimston* hath his Writ of Ease, and a Copy of his oath is sent for to the Court, it is conceived it is to sweare some other in

his place; The two Houſes of Parliament were neceſſitated to require Judge *Barkeley* to ſit on the Eſſoine day, for the continuance of Writs, otherwiſe the Subiect had loſt the benefit of all Actions commenced, that are not come to Judgement; it is ſaid Judge *Heath* is to be made Lo: chiefe Juſtice of the Kings Bench inſtead of Judge *Bramſton*, and Baron *Henden*, Lo: chiefe Baron. Both Houſes have agreed on a Letter to be ſent to the ſeverall Counties adiacent, to raiſe the third part of the Trained bands, both of horſe and foot in each County, and thoſe of the Trained bands, or ſome able perſons in their roomes, to march ſpeedily to the place of Rendezvous that ſhall be appointed. There goes about 3000. out of *London*, and it is conceived the number of thoſe that will come out of other Counties, will make them up 15000. men, *St. Albans*, or ſome place thereabouts is thought will be the place of Rendezvous.

Both Houſes have paſſed a Vote, that they will vouchſafe the Commiſſioners that are to come out of *Scotland*, to treate for the peace and ſafety of this Kingdome, to have ſafe conduct, and have returned a Declaration of thankes unto them for their brotherly affection, expreſſing a deſire of conformity of Religion; and to that end, that they have paſſed a Bill, and ſent it unto his Maieſty for an Aſſembly of Divines to meet, 5. *Novembris* next, to ſettle matters of Religion; and the Parliament here is ſenſible that the good and proſperity of that Nation is involved in the felicity of this Kingdome: In this Declaration for ſafe Conduct, the Duke of *Lenox*, and the Lo: *Roxborough* are excepted, being perſons voted Delinquents, and inſtruments evill to both Nations.

Mr. *Ruſhworth* Clark Aſſiſtant to the Commons houſe of Parliament, who returned but the laſt week the ſecond time from the North, and the Army at *Worceſter*, is again ſent down by both Houſes, upon the important affaires of the Kingdome.

Worceſter, Octob. 18.

The King is removed to *Wolverhampton*, and *Stowbridge*, and left *Shrewſbury*, and *Bridgenorth*, with ſome of the Trained bands in garriſon there; the Cavaliers ſtill give out to their ſouldiers, that they ſhall have brave plunder in *Coventry* and *London*, with hopes whereof they keep them united with ſome content. The Earle of *Eſſex* moveth ſpeedily after his Majeſties Army, having one Brigade on the skirts of their march from *Wolverhampton*, they have not as yet had any encounter: The Treaſure is ſafely come hither, and Prince *Robert* failed of his ends in intercepting of it: He robs and ſpoiles whereſoever he comes, and makes himſelfe and his Cavaliers odious

to God and man, in theſe parts they call him Prince *Robber*. The Lo: Generall ſent to Mr. *Copley*, Muſter-maſter generall to the Earle of *Dorſet*, deſiring him to move his Majeſty to declare his pleaſure, that the Earle of *Eſſex* may come and preſent him with a Petition from both Houſes; the King (as it ſeemes through the adviſe of his Cavaliers and Papiſts about him, is more deſirous of war then peace) returned this anſwer, that he would receive no petition from the hands of a perſon ſo unworthy as the Earle of *Eſſex* was, and that it had beene but iuſtice to have laid the meſſenger by the heeles, ſo none expect nothing but the Sword to decide the quarrell, and every hower hence forward to bee imployed to matter of accommodation, in delay of which our infantry are impatient: To morrow we march from *Worceſter*, leaving one Regiment for a Garriſon here, and the Lord of *Stamford* at *Hereford*, and to morrow at night at the Randevous neare Anceſter, the whole body of our Army meets, conſiſting of 18. Regiments of Foot, beſides the ſaid two Regiments, 61. Troopes of Horſe and 46. Pieces of Ordnance.

Weſtminſter, Octob. 19.

Both Houſes conceiving the great danger and inconvenience that may happen to the whole Kingdome if Sir *Ralph Hopton* and his complices ſhould (in that rebellious manner as they have begun already) raiſe more Forces in the County of *Cornewall*, and commit ſuch outrages as they doe in that County, have thought fit to nominate a Generall for the Weſterne Counties, namely the Earle of *Pembrooke*, a perſon of honour, power, fidelitie and undaunted courage, whoſe affection to this cauſe is ſuch that he hath in a publike manner declared his willingneſſe to obey the commands of both Houſes, and proffers to lay downe his life and fortunes in this buſineſſe, ſo much conducing to the honour and good of the King, and the peace and ſafetie of the whole Kingdome; the Counties of which he is made Generall of are *Wiltſhire*, *Somerſetſhire*, *Hampſhire*, *Dorcetſhire*, *Devonſhire*, *Cornewall*, and the Iſle of *Wight*, and hath the like power the Lord Generall, the Lord of *Eſſex* hath, and is to diſarme the Malignants and ill affected partie of thoſe Counties, and to quarter on their eſtates.

At a conference of both Houſes in the painted Chamber, it was delivered by the Houſe of Commons (punctuall proofe being for every particular thing there ſpoken of) that by divers advertiſements from perſons of good credit, it doth appeare that his Maieſty hath let looſe the Raines of the Papiſts (whoſe mercy is cruelty) and who goe upon ſuch Principles and grounds are ſolely for the extirpation of the contrary Religion, by fire and faggot rather then faile; that by the power derived from his Maieſtie to the Earle of *Newcaſtle*, his Lordſhip hath granted Commiſſions to divers notorious Papiſts in *Northumberland*, Biſhopricke of *Durham* (as namely to Sir *Edward Widdrington*, Sir *William Riddell*, Maſter *Charles Wray*, Maſter *Gray*,

and divers others) to be Colonells and Captaines to raiſe men, as likewiſe to Maſter *Cliſton* and others in *Lancaſhire*, who beate up Drums at *Preſton* and raiſe men there, and likewiſe that his Maieſtie hath ſuch numbers of *Iriſh* Rebells and Papiſts about him as is not to be beleeved, and that the Phiſitian to Prince *Robert* is a notorious Rebell, and indicted of high Treaſon in *Ireland*, and divers others proclaymed, indicted and convicted Rebels, who affronted Doctor *Cooke* a learned and good Proteſtant at *Cheſter*, who there reproving theſe Rebels for having the impudencie to looke the King in the face who had beene guilty of ſhedding ſo much innocent Proteſtant blood in *Ireland*, theſe Rebells told the Doctor the King knew them to be better Subiects than he was, and that no man ſhould be heard by the King that complayned againſt them; And further informing the Lords that his Ma: had reproved the Lords Juſtices in *Ireland* for being ſo ſevere againſt the Rebels, adviſing them to reſpect them with mercy (though theſe bloody villaines were mercileſſy inhumane and ſavage like to the poore Proteſtants, further acquainting the Lords that his Maieſtie by his Proclamation did ſo farre prevaile with the people, that it made many beleeve he would admit no Papiſt neare him (though none indeed ſo powerfull with him as they) and that they may now ſee plainely his Maieſties accepting of Papiſts Horſes (provided they had Proteſtant Riders) was but to fit the Horſe for the Papiſts Riders; And conſidering how contrary this hath beene to his Maieſties Proteſtations and Invocations of heaven and earth to witneſſe his affection to the Proteſtant Religion; and having intercepted divers Letters from Maſter *Trempeſt* in *Craven* in *Yorkeſhire* and others in *Lancaſhire* how well the game is plaid for the Catholike cauſe; And that the King is ſo much theirs that he hath diſcharged the Priests that were in *Lancaſhire Gaole*: And further informing the Lords how that the Papiſts had ſuch a power with his Maieſtie, as to prevaile with him to reiect the receiving of any petition from the Parliament by the Earle of *Eſſex*, whereas his Maieſty upon the differences betweene him and our Neighbours, invited them to come with a Petition that hee might be ſo happy as to receive it. Upon all theſe grounds the Houſe of Commons reſolved, and ſo deſired the Lords concurrence, that the Parliament, Citie and Counties adiacent might enter into a ſtrict aſſotiation with life and fortune one to defend another, and ſuch as refuſed, their perſons to be ſecured, and their eſtates to find Horſe or Foot, as they were well able to beare: And the Lords reſolved to have a common Hall called in the Citie of London to the end this may be imparted unto them, that they may ſee how his Maieſty is ſeduced, and that we may live and die one in the defence of another againſt all Force whatſoever and by whom ſoever. Deſiring further, that it may be imparted unto the Citie of London the contents of the Letter from beyond Sea, which ſhewes the negotiation thereby Sir *John Henderſon* and Colonell *Cockeram* to bring in forraigne

Forces

Forces to *Newcastle* to joyne with the Papists Army there now in raysing.

A worthy Member of the House of Commons moved in the behalfe of Sir *Edmund Wright* Alderman of London, that whereas information had beene given to the House, that he had not assisted the Parliament with Money, Plate, or Horse proportionable to his estate, and thereupon an order issued out for the disarming of the said Alderman as one disaffected to the Parliament: Now upon further information it appeared that he hath lent to the affaires of *Ireland* 1500. l. to the present propositions of the Parliament 200. l. with proffer of 300 l. more, whereupon ordered that the former Vote should be taken out of, and his proffer thankefully received.

Die Mercurii, 19. Octob. 1642.

Resolved upon the Question, That this House doth accept of Sir *Edmund Wrights* offer to make up the 200. li. he hath already lent upon the Propositions, 500. li. and doth order that the person of Sir *Edmund Wright* shall be freed from any restraint, or imputation of disaffection.

H. Elsinge Cler. Parl. D. Com.

Both Houses have passed an Ordinance for the present setting to Sea 10. Ships for a Winter guard for *Ireland*, and that for all the prizes they shall take, a third part bee divided amongst the Commanders and Saylers in the Ship of their better encouragement, besides they have granted Letters of Repriſall to other Merchants to take the Rebels Ships, or any other Ships going to relieve them.

The Lo: *Coventry* as a beginning of the testimony of his affection to the Parliament, hath sent into *Guild* Hall about 1500. li. in Plate.

There is a Waggon loaden with Plate come safe to *London*, which was brought in at *Worcester*, and the Maior of *Worcester* is brought up in safe custody.

Barnstable in Devon, Octob. 17.

The Cornish Cavaliers put us here in no small fright, the reports being so various, some say they are 12000. strong, others 8000. and others 6000. but 5000. is the least we heare of, and we believe the most they have, they have possessed themselves of *Launceston* and *Salt Ash*, and threaten us next, but we have mounted 16. pieces of Ordnance that shall make the Cornish Array men, beray themselves if they come neare us; Sir *Ralp Hopton*, Sir *Bevill Greenvile*, Sir *Nich. Slany*, Sir *Rich Vivian*, and Mr. *Arundell* are their Ringleaders, they live upon pillage and plundering, which makes the Countrey weary of them already: Mr. *Pord* a Parliament man, who lives with us in this Town, puts us in no small comfort, his advise and courage addes

much life and action unto us, himſelfe acting the part of a Swordman as well as a Gowneman; We hope to give a good account of this place, let the Cavaliers come when they pleaſe, We want Commanders, of which we crave a ſpeedy ſupply.

Doncaſter, Octob. 20.

We ſtill keep this Town for the uſe of the King and Parliament, and Mr. *Hotham* makes good Cawood Caſtle, and Selby, maugre the power of the Cavaliers: Captain *Lowenger* who was cowardly ſhot in the thigh, after his promiſe as he was a Gentleman, not to make a ſhot untill he was retired to his Company, recovers, and hopes to encounter his Lordſhip with his own Horſes he then borrowed of his Lordſhip for the uſe of the Parliament: We expect to morrow three Troopes to aſſiſt us, Sir *Hugh Chomlayes*, Sir *Chriſto: Wrayes*, and Mr. *Hutchers*: The Lord *Fairefax* is teſtifying his affection (which he ever bore to the King and Parliament) and is raiſing Forces to aſſiſt Mr. *Hotham*, for his Lordſhip is certainly informed the King hath granted liberty to all Papiſts to raiſe Forces contrary to all his Maieſties Proteſtations, and therefore will with all vigour and reſolution oppoſe all that adhere to the Papiſts, or any other forces rayſed by his Majeſty, ſupplyed with any Papiſts.

Sir *William Savile* is willing to come into the Parliament.

The Earle of *Pembroke* is proclaimed Traytor in Wales, and his Rents and Revenues there are ſequeſtred.

Dublin, Octob. 6.

We ſuffer the more here for your diſtractions in *England*, but bleſſed be God our Army, though weake (in reſpect of the enemies ſtrength) is feared of the enemy, that they are fled from *Kels*, *Athbay*, and other places, and we underſtand for certain that our Army hath gotten 4000. head of Cattle, and are gone to Carrick Mac Roſs. The Earle of Caſtle Haven is gone out of the Sheriffes cuſtody, and ſince that our ſouldiers have been at his houſe, and have brought away much good pillage, and many Cattle from his Lands; We underſtand that the Papiſts in forraign parts are very merry; and all the Papiſts amongſt us, weare favours in their Hats, and buy up all the blew and white ribbon in *Dublin* for favours. Some notable buſineſſe is a working, but God preſerve the King and Parliament.

Briſtoll, Octob. 22.

We heare that the King is with his Army moved from *Salop* into *Warwickſhire*, but whether he comes to *London*, or not, we cannot tell, we doubt the Countrey in theſe parts will be yet further ruinated ere theſe troubles have an end. The Counties of *Worceſter*, *Hereford*, *Glouceſter*, *Wilts*, and *Dorſet* are entred into an aſſotiation, to defend themſelves for the King and Parliament againſt any violence that ſhall be offered them, and we alſo are to enter with them.

The Lord put a good concluſion to theſe ſad diſtractions, to his glory, his Majeſties honour, the Kingdomes ſafety, and above all, the progreſſe of the Goſpell.

Dublin,

Dublin, Octob. 22.

Our Army is returned having done as much as could bee expected from them, they tooke the Earle of *Eſſex* Houſe, which was fortified by the Rebells, they have alſo tooke another Caſtle, they have plundered and burnt for many miles, they have taken a great booty, and brought home above 600. head of Cattle; in all this time none of the Rebels durſt make head to oppoſe us, and our Army is ſo full of ſpirit, that if they had but Powder and Match they would goe out againe, and I am confident that by Gods bleſſing they would bee able to perplex the Rebells and bring them into as ſad a condition this winter as they reduced us to the laſt. Wee are credibly informed that ſince Colonell *Preſtons* comming over there hath beene great conteſting betweene *Oneale* and him, who ſhould have the chiefe command, at laſt the *Iriſh* gave it to *Oneale*, this hath ſo much diſcontented the Colonell that he wiſhed that himſelfe and the Ammunition hee brought into *Ireland* with him were both beyond Sea againe, this emulation may bring an advantage to the Proteſtant party.

Warwick, Octob. 23.

Here came by ſome of the Kings Carriages guarded with Muſquetiers, a party was ſent from hence after them, who tooke three of them without any oppoſition, the Muſquetiers flying at firſt ſight, and ſince we are credibly certified that *Coventry* men have taken two more of his Majeſties Carriages in the like kinde; his Majeſties Army is neere us, but they and we are reſolved to abide the brunt, and feare not to ſpend our lives in ſo good a Cauſe as for our Religion, lives, and liberty.

Wolverhampton Octob. 22.

The night before the Kings removing from hence, I was about two miles of, at a Country yeomans houſe where foure or five Troopers were billetted, they put their horſe to the ſtackes, ſpoiled three times more then they ſpent, but the Good man of the houſe nor his ſervants durſt not be good husbands of their owne, but were like to be buffeted when they did intreate that ſo much ſpoile might not be made, the Troopers had all the command

command of the house for that night; in the morning they gave the honest yeomon tickets for the King to pay their charges; that done, they broke up all his chests, boxes, and coffers, and stole what they pleased, and the Yeoman could get no redresse, which made me suspect that they had some grand countenance for it, else they durst not have beene so uncivill, but the King being marched past *Wolverhampton*, shaping his course as is published for *London*, gave free plunder to his Army, saying he had no friends that way, which hath astonished many of us who have reade his Majesties Protestations, wherein he saies hee will onely governe by the known Lawes: but this his granting of plunder hath incensed his Army about 2000. already, for many indigent, and others ill living men account it a prime priviledge to robbe by Authority.

Wellington, Octob. 24.

Two Posts came presently after one another, the first certified that his Excellency was marched within a mile of the Kings Army, the second informed that my Lord Generall was approached so neare the Kings Forces that the Van of his Horse cut off some few of the Rere of the Kings Horse which brought Prince *Robert* (who commands them) to a stand, and ordered his Horse in Battalia, his Excellency having disposed of them into apt order gave charge to Prince *Robert* and his Horse, the King drew backe with the body of his Army to relieve his Horse, and the Lord Generalls maine body advanced to secure his, in this posture they ingaged the last post left both Armies; the successe will quickly be known.

London Printed for *H. Blunden*, 1642.

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THE TRVE COPIE OF A LETTER

Importing divers passages of high and dangerous consequence.

VVritten by one Master *Tempest* a grand Recusant, to his brother Master *John Tempest*, likewise a Papist and an Officer in the Kings Army.

Which Letter was intercepted at Manchester, *and sent to a Member of the House of Commons to be made known to the House, and was accordingly read at the Committee for the safety of the Kingdome.*

WITH DIVERS REMARKABLE passages from *Shrewsbury* and *Coventry* concerning the King, with the proceedings of his Army at this present.

Oct. 25

London, Printed for *H. Tompson*, 1642.

TRVE COPIE OF

LETTER

Importing divers passages of high and dangerous consequence.

VVritten by one Master [illegible] a grand Recusant, to [illegible] Tempest, likewise a Pursuivant and an Officer in the King's Army.

Which Letter was intercepted at Manchester, and sent to a Member of the House of Commons to be made known to the House, and [illegible] in [illegible] of the King.

WITH DIVERS REMARKABLE passages from Shrewsbury and Coventry concerning the King, with the proceedings of his Army at this present.

Cor. 2.

London, Printed for H. Tempson, 1642.

THE COPIE OF A LETTER OF *Dangerous Consequence:*

Written by one Master Tempest *a great Recusant, to his brother an Officer in the Kings Army.*

Brother Iohn,

I Can heare no particulars of your being (by my brother *Thomas Medcafes* relations) here in these parts, whom though I have not yet seene, this night (being to lodge here with us) to interrogate him more fully, onely he reports you are all well, but was not in Prince

Rupert his last exploit. I was last week but one neer *Chester*, in hopes to have found you withd his Majesty, but wholly lost that labour, but for some simple doings, I saw in my returne at the siege of *Manchester*, a weak Towne, a strong Siege of 7. of 8000. Foot, and 6. of 700. Horse, with Canon enough to no purpose, and the poorest come off that ever was heard of. Our great affairs at York, not greatly better, young *Hotham*, and Sir *Edward Rodes* plundering up and downe without correction. Our Arch-Bishop, Sir *Dovoyne*, Sir *Andrew Young*, Sir *Ralph Hansbye*, and others more sufferers I doubt by this, and with the nill doing of our greatest, the base hearts of York-shire lost to the King, but such heroicke ones, as can take no new impression. All ours are well, and desire extreamly to heare of you in more and particular relations then yet we have, which for Gods sake choose some oportunities to doe, and incite others wee would heare of to doe the like, especially *Robin Grimshawe*, and *Stephen*, to whom commend me, as I daily beseech heavens best aid to defend and preserve you body and soule.

Our Priests at *Lancaster* are all at liberty; Catholique Commanders admitted, and all well enough that way, God Almighty (as I hope hee will the better) prosper the designe.

The brave Generall *Revyne* late out of *Sweden* now come to the King through us will make a brave conjunction with the bravest Prince *Rupert*,

to advance his Majesties just designes, and thus I fill up roome with no newes to move you fill the lines with some. Write wherein I may help you and feare no failing; My brother *Tempest* is for *London* this Tearme, if the great designes may leade you thither, make best use of the time, to serve the aftertime, and when good bootie befals you, depositе wisely, or direct us how to befriend you. God almighty preserve you however.

Crickle this 10. of Oct. 1642.

Your most affectionat brother,

Geo. Tempest.

REMARKABLE PASSAGES FROM SHREWSBURY:

Concerning the proceedings of his Majesties Army at this present.

SIR,

MY Reſpect unto you. I give you many thanks for your good Remembrance of mee; I could not write to you an Anſwer by the ſame Carryer, becauſe they did come of the lateſt unto mee, and I was mightily employed about the Kings buſineſſe, I being an officer of the Mayors. The King did goe from hence on wedneſday laſt to Bridg-north, and ſome of his foot ſouldyers did march yeſterday to Sturbridge in Worceſter ſhire. The King is

is about 16000 ſtrong of foot, beſides Horſe, and every day more and more come to him, by reaſon (as wee are informed about us) the Parliaments forces doe ſo plunder as they goe. And the King hath Commanded that noe plundring ſhall be at all, for he did cauſe Sir *Robert Heath*, who is now made Lord Chiefe Juſtice of England, to ſit with a Commiſſion of *Oyer* and *Terminer* in our Town where ſix of the Kings ſouldiers were caſt, for plundering and ſtealing.

The Mint is come to our Towne, and one Maſter *Buſhell* doth coyne every day, for abundance of plate is ſent in to the King from ſeverall Counties about us, and a great deale of Plate comes daily out of Wales and Cornwall to be coyned here. Alſo the Preſſe for Printing is come to this Towne, and this day they are ſetting of it up in ſome vacant roomes in my houſe.

Sir *Richard Newport* is made a Lord, he hath given the King 10000. pounds. The King would have Knighted the Mayor of our Towne, but he refuſed it.

The laſt Sunday the King took a Proteſtation and the Sacrament upon it in S. *Maries* Church in our Towne, to defend the true Proteſtant Religion, eſtabliſhed by Queene *Elizabeth*, and his Royall Father.

We heare His Majeſty on Tueſday laſt with his Armie were at *Brumigham*: Prince *Robert* demanding 2000. pound, or he would plunder the town

towne, but most of the Inhabitants were (before) fled to Coventry. Upon Thursday he marched to *Meriden*, three miles off *Coventry*, and intends (as we are informed by divers reports) to march towards *Banbury*, and so to *Oxford*, for his resolution it is thought is to march to London, or to Windsor, or thereabouts. God of his mercy turn all to the good and peace of this Kingdome, and deliver us from the misery of Civil War. Thus with my love to all our friends, I rest,

Shrewsbury Oct. 18. 1642. *Yours to his power,*

Basill VVaring.

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THE KINGS RESOLUTION

CONCERNING

His coming from BANBURY to LONDON:

WITH

INSTRUCTIONS from both the Houſes of Parliament concerning His Majeſties Commiſſions ſent downe into Yorkſhire, wherein he doth authorize the Papiſts and Cavaliers to kill, plunder and deſtroy all that will not joyne with them, but ſtand well-affected to the Parliament.

Alſo the Reſolution of the Lord Fairfax, *grounded upon the Parliaments Declaration, who hath again taken up armes in defence of that County againſt the Earle of* Cumberland *and the Cavaliers.*

And the Deſire of Captain *Hotham* ſent to the L. *Fairfax*, and his Lordſhips Anſwer thereunto.

LONDON,

Printed for *Tho. Watſon* and *F. Greene. Octob.* 25. 1642.

16

THE KINGS RESOLUTION CONCERNING His coming from Banbury to London.

IN

INSTRUCTIONS from the Houses of Parliament concerning His Majesty's Commission to the Lord Yorkshire, where [illegible] Cavaliers to kill [illegible] not joyne with them, but stand well-affected to the Parliament.

Also the Resolution of the Lord Fairfax, [illegible] Parliaments Declaration, who [illegible] defence of that County against the Earle of Cumberland and the Cavaliers.

And the Desire of Captain Herbert [illegible] the L. [illegible] and his Lordships Answer thereunto.

LONDON,

Printed for Tho. Watson and J. Greene. Octob. 5. 1642.

The KINGS Reſolution, concerning his coming from *Banbury* to *London*.

Alſo a Declaration of both Houſes of Parliament concerning His Majeſties Commiſſions ſent down into Yorkſhire, and the Reſolution of the Lord Fairfax *grounded upon the Parliaments Declaration.*

UPon Friday laſt His Majeſty marched by Coventry, and with a great part of his Army came that night to a towne called Southam, about ten miles on this ſide Coventry, and marched from thence on Saturday morning, and came along with his Forces to Banbury the ſame night, intending with all the ſpeed he could to come toward London, and by the way to poſſeſſe himſelfe of Windſore Caſtle, by that meanes thinking to command the river of Thames, and ſo ſtop the paſſage of proviſion from the city of London.

The Kings Majeſty being inſtigated and incouraged by wicked counſell, who have

laboured by all meanes to withdraw His Majeſty from his Parliament, and being by their deſtructive counſels adviſed and overruled, ſent downe into Yorkſhire divers dangerous Commiſsions and Warrants unto the Malignant Party reſident in thoſe parts, by which Warrants they were authorized to plunder the eſtates, to kill and deſtroy all thoſe that are well-affected to the King and Parliament, who will not joyne with them and aſsiſt them in their deſtructive and illegall deſignes. Whereupon the Lord Fairfax taking into his conſideration the dangerous effects proceeding from the ſeducements of evill counſell, directly againſt the fundamentall lawes of this Kingdome, and prejudiciall to the Liberty of the Subject, hath diſclaimed and utterly refuſed all the former articles of peace which were propounded between the Earl of Cumberland, and divers of the Gentry of that County, for the laying down of their Armes, and the maintaining of a neutrality in that county: an inſtruction of which proceedings, the Lord Fairfax ſent unto the

Houſes

Houſes of Parliament, who declared it to be againſt the Law of the Land, and the Liberty of the Subject, and that the ſaid propoſitions of peace are and ought to be void: by which Declaration the Lord Fairfax being encouraged, hath again taken up armes, and is fully reſolved to proceed againſt the Cumberland Cavaliers, having already raiſed ſeven hundred men for the defence of that county. By vertue of theſe His Majeſties Commiſsions Sir William Udall, by the command of the Earle of Cumberland, came unto M. Hodſon an Alderman of York, and demanded of him 12000. pound, which was formerly repoſited in his hands for the paiment of ſuch ſouldiers as ſhould be billted in York, but he denied to deliver the money, and told them, he would not part with any of it till he had firſt received order from the Parliament for the delivery thereof; whereupon he was committed to priſon, and ſtill remaines in cuſtody; and it is reported that they have ſeized upon all the eſtate the Alderman had, for ſatisfaction of the 12000. pounds.

pound. Many Knights and Gentlemen of that County hearing of the Earl of Cumberlands taking up armes the ſecond time, and being thorowly acquainted with the good affection of Captain Hotham, who as heire both to his fathers valour and vertues, did reſort unto him to Cawood Caſtle, and there profered to joyne with him in this deſigne, as men moſt willing and reſolute to adventure their lives and fortunes ind the defence of the King and Parliament, the Liberty of the Subject, and the Priviledge of Parliament: by whoſe readineſſe and alacrity Captain Hotham was much encouraged: and hearing that the Lord Fairfax was levying Forces to go againſt the Earle of Cumberland and his Cavaliers, ſent to the Lord Fairfax to know whether he thought it convenient that he ſhould unite his Forces together with his Lordſhips, and by a double ſtrength the better ſecure themſelves, untill he had gathered ſufficient ſtrength of his owne. The Lord Fairfax having received this meſſage, was glad to heare of his willingneſſe to

proceed

proceed in ſo good a cauſe, but returned him this anſwer againe, that he thought it not ſo convenient and ſecure to leave thoſe places of defence which he had, leaſt the Cavaliers in his abſence ſhould ſeize upon thoſe holds he was now poſſeſsed of; but that he thought it would be more advantagious to continue there ſtill, becauſe by that meanes he might ſecure that part of the county, which in his abſence would lie open to the violence of the Cavaliers; and he alſo informed him, that he found the countrey ſo willing in the proſecution of their own liberty, that he made no queſtion but that within very few days he ſhould be ten thouſand ſtrong of horſe and foot.

The Commiſsions which were ſent into Yorkſhire have begun a great deale of miſchief; and if they be not prevented, they will quickly undo that countrey: for beſides their uncivill miſdemeanours, they dare attempt to kick againſt Juſtice it ſelfe: before they were authorized by His Majeſties Commiſsions, they did onely ſtirre in private, now they are grown ſo audacious,

that

that they ſpare no ſubordinate Miniſters of the Law, but whomſoever they find to oppoſe, and not condeſcend to their wiſhes and deſires, they in moſt barbarous manner deprive both of their fortunes and liberties, laying all at ſtake at once: neither can it be expected, unleſſe their proceedings be curbed, that their cruelty and violence will be leſſe, then the poore diſtreſſed Proteſtants have been ſenſible of from their barbarous and inſolent perſecutors in Ireland.

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A Second

Famous and Renowned VICTORIE

Obtained against the Lord MVSGRAVE, the ORELLY, and the BVRKES, ROREY MAGVIRE, and OWEALE, with 20000. men.

By the Lord *Inchequen* Vice-President of *Munster*, with 7000. Horse and Foot, *Octob.* 17. 1642.

Also declaring how the Lord *Inchequeen* caused Instruments of Warre to be made full of short Pikes which in his retreat hee caused to be drope on the ground, by which many hundreds of the Rebels were slaine.

Sent to the Major of Westchester, and brought to London by the last Post.

Octob. 25. London, Printed by T. FAVCET, 1642

A Second

Famous and Renowned VICTORIE

Obtained against the Lord Musgrave, the Oreley, and the Burkes, Rorey Macvire, and Omeale, with 20000. men.

By the Lord Jacheques Vice-President of Munster, with 7000. Horse and Foot, Octob. 17. 1642.

Also declaring how the Lord Jacheques caused Instruments of Warre to be made full of short Pikes which in his retreat hee caused to be drope on the ground, by which many hundreds of the Rebels were slaine.

Sent to the Major of Westchester, and brought to London by the last Post.

Octob. 29. London, Printed by T. Lavery, 1642.

A second famous and renowned Victory, obtained against the Rebels, by the Lord *Inch-quen*, Vice-president of *Munster*.

NOtwithstanding since these rising turmoyles and combustions first broke into a head of this Rebellion in his Majesties Kingdome of *Ireland*, by the cruell, barbarous and bloud-thirsty Natives thereof, who are all Papists, our poore weake feeble and resistlesse body (strengthened by the divine providence) hath given them sufficient testimony their cause alike their courage, base, fearefull, and unprosperous, & our Battailes fought by God in the defence of his true Church and Gospell, the true Protestant Religion, which their Bell, Booke and Candle, can never curse downe nor blemish, yet impossible it is, (without the great protection of Almighty God) that we should any longer oppose them, being grown like Hidra's heads in multitudes increasing the

faster by cutting off, which prayſed be to God hath bin in moſt of the battailes we have fought againſt them, but now our hopes run into doubts and feares in regard the heavy diſturbance in England affords little comfort and aſſiſtance, I feare we ſhall be over-run with new ſupplies of forain multitudes that in divers Greekes are dayly landed to their ſuccour and our fainting, which being not ſpeedyly ſtopt and they relieved it is very doubtfull all will quite be loſt, yet needs muſt I to the prayſe and glory of God be it ſpoke, give a true and briefe relation of the noble and worthy deſerving merits of the Lord of *Inchequeen*, Vice preſident of *Munſter*, ſince the death of his father in Law, Sir *William Sellinger*, a Gentleman of worthy note and memory, and thus it was, the Rebels who before were ſcattered in each Quarter, under the government of ſingle Regiments, or two or three at moſt, calling a councell of the Collonels, Lieutenant Colloneh, Sergeant Majors, Captaines and Lieutenants, who drew to the commanding head of twenty thouſand fighting men, all in one heape, from which Councell of Warre, was both order and direction to make at once a glorious victory, in winning to themſelves the ſpacious large and fertile quarter of the Land called *Munſter* unto themſelves, with a generall and ſi-

cramentall

ſtramentall decree to deviſtate and ruin all the Engliſh in it.

Which Oath being adminiſtred and received, with twenty vain antick ceremoniall ſuperſtitious and ridiculous ſopperies, as croſſing, ſprinkling, bead-dropping, and the like, together with the diſperſing of his Holineſſe Bulls amongſt them, which were ſeales of pardon from his holy unholineſſe, as we may terme it, or a patronizing patrent ſeald in Hell, giving by it full power to riſe againſt the Engliſh, raze, fire and ruin the inhabitants, with outrage and rapine on their Wives and children, expoſing their tender nakednes to violent ſtormes of winters chattering ſeaſon, together with the dayly and hourely executing cruelty, in that various and execrable manner, that would aſtoniſh the braine of Matchivel to invent, and move compaſſion in a mercyleſſe *Tartar*, but leaving them whoſe barbarous cruelty hath no want of ſad relation, and returne to the road of my intended Iourney, the Rebels being met in a full Bodied power, made a diviſion of their Army, the *Oneale* the great, for ſo they terme him, with twenty Thouſand men made ſpeed downe towards the North, *Mack-mahone* and the *Oreily* towards *Dublin*, with the like number of twenty thouſand men, yet altered his reſolution, and marcht to *Waxford*.

But by the way they left a Garrison of five hundred souldiers at one *Welshes*, called the Blacke-Castle, which after by a small company of English were beset, where by the prevailing power of God, and the stratagems of their hand-*Granadoes*, the Rebels all were fired in the Castle, but my Lord of *Inchequeen* Vice-president of *Munster*, having intelligence that the Lord *Musgrave* and *Rory Mageter*, were advancing towards him with their twenty thousand, resolved a meeting place to give them battaile, albeit his number was farre short of theirs, amounting to the number of seven thousand Horse and Foot; But the Irish whose nature is (though never so strong in power) to pitch no field, but by scouts and ambuscado's and suchlike assaults, where their winged heeles may save themselves by flight, for they have very weake braines for pollicy, though bloudy hearts and hands in acting cruelty, and of the nature of their former Wolves, ingratefull, envious and insatiably ravenous, but concerning the Lord Presidents advancing towards *Musgrave Rory*, and the Grove of Rebels, whose Pikes appeared like to a field of standing Corne, by Gods vengeance to be cut downe and destroyed.

The Lord Vice-president having received former intelligence of their intention to visit

him

him, ſpent not his time in bare expecting them, but imployed all Smiths and Hammarmen that were with him, in making round engines full of ſmall pikes, which he cuſed to be diſtributed among the Horſe, to the end that (they being beſt able to diſpoſe of them according to the Vice-preſidents direction) who in his owne perſon gave them inſtruction how to imploy the ſame, which by the abundant mercy of God tooke as bleſſed effect, as he could wiſh they might doth in the making and uſing of them.

For the Rebels advancing towards them in their full body, but with a ſoftly march, the name of the Lord Vice-preſident being a terrour to them, ſince his laſt battaile with them he obtainng ſuch a glorious victory upon ſuch ods, in the like manner the Engliſh Troopes advanced towards them till they came within ſight of the Rebels, where being arrived, they diſcharged upon them, and retreated backe againe, and in their retreat as was their order given, each dropt their Engine on the ground and ſtill went back and back, till they came juſt before their tenne field-pieces, the Rebels no otherwiſe imagining but that they were danted with the mightineſſe of their numbers, with a great and violent ſhout, as violently purſued them, but their ſwift race never came unto the Goale, for the ſharpe

Engines

Engines met their Horse hoves, and gualed them so sore, that downe they came together one under horses, and horses under men, in the meane time the English let fly their ten Field-pieces at them, which together with the stratagem of the Engine, made such a massacre amongst them, that happy were they that could escape from the English, which assaulted them on either side, the Engines doing execution in the midle, and the pieces helping them, so that for six miles roge her they had the slaughter of them, and *Maguire* sore wounded, and escaped very narrowly.

Yet notwithstanding God hath given us this victory over them, yet the English are in eminent danger and extreame want.

FINIS.

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A TRVE COPY OF A LETTER

Sent unto the Right honourable the LORD MAIOR of LONDON, from a trusty Friend in the Army.

Written on *Munday* morning 24. *Oct.* immediarely afrer the BATTELL.

octob: 26.

LONDON.
Printed by *Luke Norton*,
in the Yeare. MDCXLII.

A TRVE COPY OF A LETTER

Sent

Vnto the Right honorable the Lord MAIOR of LONDON, from a truſty Friend in the Army.

Written on Munday Morning 24. October immediately after the Battell.

Worthy Sir,

IF it will Pleaſe you to accept of a haſty midnight letter from one, who if he had his owne time to command, would never faile to give you an exact account of every thought, the ſmalleſt circumſtance that ariſeth here, on wedenſday laſt our Army marched out of Worceſter, the King having before wheeled about behinde us from Shrewsbu-

ry by Killingworth, towards Southam; From thence to go to Banbury, and as hee intended or rather pretended to goe towards London, our Army lay at a place seven miles from Warwick, called Kinton, having layen the night before at Stratford upon Avon, the King lay the same night three miles before them neere Banbury: this morning the Lord Generall began to move, with the Body of his Army toward the Kings, when, on the suddaine about eight of the clock, an alarum comes to us that the King would give us Battell immediately our forces were with the best expedition that could bee put into a battalia, and the Kings Forces came marching down a hill, of which they had a great advantage, could they have kept it, besides the winde was for them, and drew neere to us. All things were not in order on both parts till about one a clock in the afternoone, and from that time forward till six of the clock we had as bloody a battel as can possibly be imagined, the ordinance played one upon the other all the time, wee gave them two shoots for one, and their ordinance blessed be the God of battels, did us scarcely any hurt at all, whereas we scarcely discharged away a bullet in vaine, our Foot was flanked on the right and left Wing, with horse and Dragoneers, our left

Wing

Wing of the horſe; after the fight had beene abont an hour, were drawn up to ſervice, and before they diſcharged once ran away, which had like utterly to have undone us, for wee truſted very much upon our horſe, but the wiſe diſpoſer of victories, was pleaſed to determine it otherwaies, our right Wing held it out bravely, and our Foote even to a miracle plied their buſineſſe ſo well, that it ſeemed to be for the ſpace of four hours only one continued Peal of thunder. However ſo it was that the unworthy retreat of our left Wing made us all deſpair al this day of the buſines: the Cavalleers came on, and fired ſome of our Waggons, and tooke all the reſt, and took ſix pieces of our beſt cannons, when on the ſudden our men advanced bravely againe, and retook our Waggons, and all our cannons that we had loſt, and three more pieces beſides of the enemies, this evening we beat them cleare out of the field, and remain maſters of it, though they had a greater number of combatants both of horſe and Foote then we, and many more ordinance, there are very many ſlain on both ſides, yet it is credibly reported, there are two of theirs ſlaine for one of ours, though both charged bravely and like valiant men, I cannot give the number of them, though ſure I am, very much blood is ſpilt: we have taken

priſoner their General of the field, the Earl of Linſey, and his eldeſt ſon the Lord Willoughby, Collonel Lunsford, and Collonell Vavaſor, which laſt are here in warwick Caſtle, we have taken alſo the Kings Standard, wee have loſt no man of note, but Collonell Charles Eſſex, wee thinke alſo Sir James Ramſey, for he cannot be found, Collonell Vavaſour told me immediatly before the writing of this Letter, that the King himſelfe was for a time (how long he cannot ſay) in the field: it is ſaid by ſome Prince Robert is ſlaine, how true it is I dare not yet affirme, we had about 50. Troops of horſe in the field, and two Regiments of Foot, and two of Dragoneers, two Regiments came not up, but are freſh, to charge to morrow morning, when we do expect as hot ſervice as any we have yet had, and I doubt not but the Lord will crown the day with a glorious victory. This Lords day at night, at the concluſion of the Battell I came out of the field about an houre after Sun-ſet, it is now growing towards morning, it is time I ſhould take my leave.

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MAIESTIES DECLARATION

AND

Manifestation to all His Souldiers, by Himselfe declared in the Head of His Army at *Southam*, 10. miles on this side *Coventry*, *Octob.* 21. For direction in their marching, that the goods of no inhabitants be despoiled or unjustly pillaged, but that due satisfaction be given for meat, or drink, or whatsoever shalbe convenient and necessary for them.

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Oct. 27.

LONDON, *Printed for* William Gay. 1642.

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LONDON, *Printed for* William Gay. 1642.

HIS MAIESTIES DECLARATION

To all His Souldiers, by Himselfe declared in the Head of His Army, *at Oxford.*

Gentlemen,

I Know ye are not insensible of the many faire Letters of Treaty which have issued from Us to both Our Houses of Parliament, and the slight effect they have produced, notwithstanding they have been seconded with many vowes and reall protestations, in which God and men are called for witnesses, wherein We have ingaged the temporall and eternall happinesse of Us and all Our royall Posterity, that Our determination tendeth to no other end then the whole Kingdoms happinesse, establishing the same flourishing Religion professed in the tranquill dayes of Qu. ELIZABETH, and confirmed by Our royall Father: likewise to maintain the Law, and Li-

berty of the Subject, with the juſt priviledges of Parliament, which in all their Petitions hath been required, and by Us graciouſly heard, granted, and not believed, but moſt unreaſonably ſuſpected: what actions or action of Ours from the beginning of Our reigne till this preſent houre ſhould urge the cauſe of ſo inhumane and moſt impious a misbeliefe, We are yet to learne; and ſince (in all this time of trouble) We could not be informed, it may be feared We can never be inſtructed: the ſtrange & diſloyal cauſes which have forced Us from Our Throne of peace and (as we thought) ſecurity, to appeare in hoſtile manner in the bowels of Our own Kingdome, a man of common reaſon cannot cenſure to be Ours, ſince he muſt conclude, that whoſoever hath the victory, we are ſure to be the looſer; ambition which fils the veines of great ones to be greater, muſt needs be free from Us, ſince we are greateſt: envy or malice are as farre, ſince we have no competitor: we have proteſted in the word of a King, and called the ſearcher of all hearts to record, that we intend not the alteration of the true profeſſed and eſtabliſhed Proteſtant Religion, the Lawes of the Kingdome, the known

Liberty

Liberty of the Subject, the right and juſt priviledges of Parliament; and all this confirmed with ſuch imprecations as may urge beliefe in common men one toward another, although ſtrangers, and at the firſt ſight: if this be granted, We would know for what other cauſe then the ſafety of Our indangered Perſon, and the protection of Our Subjects, We have raiſed (with the love and free will of Our people) this neceſſary guard about Us, only putting Our Selfe in a poſture of defence againſt moſt imminent and active violence, and not (as ill pretences would inſtigate Our good Subjects) to wage warre againſt Our Parliament, who had their being what they are from Our Prerogative, without which they had not beene (or at leaſt not had a Warrant) for continuance. Moreover, for the cleer underſtanding of Our Reſolutions to maintaine peace, Wee may have the confidence and happineſſe to referre (againſt all malignity whatſoever) to Our former ſixteen yeers reigne, (too long to diſſemble Our nature) if in all this time We never cauſed the effuſion of one drop of bloud, it muſt needes bee thought, that in Our

ripe judgment of government We should never open such Issues as might endanger Our Posterity in them; but We are sure to have no enemies, but in the defence of the true Protestant Profession, the right of the established Lawes, and for the preservation of peace; and certainly all these must be all yours, as well as Our enemies. And to the end that this present posture wherein We are, should not disturb you with the sad reports of the times, the example of the two Houses having made Us prepare for a guard to Us and Our Childrens Persons, We wish you to looke into the composition and constitution of it, and you will find it so farre from the face or feare of warre, that it serveth to secure you as well as Us from it, since you know Our choice is of the prime Gentry. And We further assure you, We never intended to use Forraigners or disaffected in Religion: and that you may fully assure your selves of Our sole dependency upon the love & service of Our people, to live and die with them; We have armed you Our Subjects, which had been most uncivill, if We had ever intended to have used strangers; and further you may perceive, that We receive none but such as stand cleer in loy-

alty

alty and Religion; for which reason you see We have caused the Oaths of Allegiance and Supremacy to be given them; and for the prevention of any innovated power over you, you shall have Us with you to governe you and protect you in peace, and to relieve you against all oppressions; for that (as We have formerly told you) must arise from some great violation (which We hope God will prevent) and for from this forward preparation of Our Subjects. Therefore let none of you be discouraged with vain fears, if such a warre must follow it will follow the authors home to their own doores: and such by the confidence of Our Person with you) We assure Our self you are not.

The discontented people, whose lives are but a continuall rumour and faction, have endeavoured to make Us and Our Army odious, by casting many aspersions and calumnies upon them, as I have received notice by assured intelligence, that you should sallie out of your several quarters, to plunder and pillage the houses of loyall Protestants; We hope it is not so, and am the rather confident, in that the relation sprung from those who have taken liberty to vent their unbecoming language against Our Own Person; notwithstanding We hold it most necessary to advertise you, since your hostility is in a righteous and religious cause) that you use no sinister action, good causes never produce unrighteous effects, not can truth be fortified with falshood, therefore We will and command you to march peaceably and quietly, as a defending party, not a provoking, despoile no mans goods, not in the least degree, abuse not their wives, or servants, or cattell, or what else shall appertain to them, lest you make a breach in the Law, and Liberty of the

Subject,

Subject (the cause you stand to defend) defraud no man wheresoever you are quartered, but give satisfaction for what you have, that you may not weare a vizor before truth, but seem like that truth you serve under; doe not plunder or pillage under the pretence of Papists houses, till there be notice given, that they may legally, not notously be examined and detected: avoid vaine and rash swearing, excessive drinking and effeminacy (by some esteemed the property of a Souldier) but the shame and corruption of a good Christian: be sure you cast an eye upon your cause, which invites you to a more sanctified Rule; avoid all inward quarrels, and self-destroying mutiny; let the feare of God, the preservation of a good conscience, the contemplation and exercise of truth and true Religion be always acceptable and received by you, that you may not feare the change of your mortality, since you have lesse assurance to preserve your lives now then ever you had: Officers and you that have command, it shall become your charge so far as in you lies to see these observations maintained, and be your selves the examples, and We doubt not but in time the just God will direct and protect Us in all Our actions, and bring Our weary labours to a good conclusion, when all Our sadnesse shall be turned into joy, the subject possesse his free liberty uncontrolled, and the Kingdome continue in a firm peace for ever.

FINIS.

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New News from CORNVVALL.

Being a moſt true Relation of the ſtrange behaviour of the Cavaliers in that Countie.

Fully related in two Letters from perſons of good quality and reputation living in that County, unto ſpeciall friends of theirs living in *London*.

Octob. 27. LONDON.

Printed for *Ioſhua Kirton*, 1642.

New News from CORNVVALL

Being a most true Relation of the strange behaviour of the Cavaliers in that Countie.

Fully related in two Letters from persons of good quality and reputation living in that Countyunto speciall friends of theirs living in London.

Octob. 27. LONDON

Printed for Joshua Kirton, 1642.

The Copy of two Letters from CORNWAL, concerning the late actions of the Kings and Parliaments Forces there.

AFter the Sheriff of our County had sent abroad his Warrants for *posse Comitatus*, to suppresse certain forces and unlawfull Assemblies gathered together against the Law, who said Sir *Richard Vyvyan* came to *Truro*, the day before the appearance, being the Law Court day when the new Major was chosen, but before hee was swome, the Knight came to the stairs of the Town-hall, and prayed to speak with the Major, who comming to him, he said; hee would advize the Towne to come forth and send out their Arms, for that it was no Muster but a Command by Statute Law, upon paine of Imprisonment and Fine and Ransome at the Kings pleasure, and that it would fall heavy upon them if they came not forth; the Major replyed, that it concerned every particular man in his own person to appeare, but for any man to require another mans Arms (as at Musters) he saw no such power in the Statute, and that for his part if any that had Arms assessed on them would goe, he would not discourage them; but Sir *Richard Vyvian* did so affright the Commons who were gathered together about them with the danger of the Law, and so perswade them with the Kings Service; and that they knew not what unlawfull Assemblies were gathered in many parts of the County to the danger of their lives, their wives, and children if they came not out to assist the Sheriffe and Justices; and that hee was their Colonell, and advised for their good, and would take it kindly of them. All this so wrought upon them, as they were on fire to goe in all haste, and came to the Major in the Court, and required the Town Arms, and the Magistrates Arms, but the Maior answered

they ſhould have none, for that none was required to ſeeke other mens Arms, and if they had any Arms aſſeſſed on them ſelves, they might doe what they would, if they had none they need not goe; but they ſaid they would goe however, and complaine to the Sheriff for want of the Arms, hee ſaid he cared not if they did, for he knew no unlawfull Aſſemblies to be ſuppreſſed: Afterwards when the new Major was choſen, hee asked the Townes advice what to doe, ſome ſaid no Armour was required in the Statute, but only by the Warrant, and that was no Rule for them without Law; but the Recorder being not preſent, but refuſing to come for feare of himſelfe, and returning no advice about it, as hee was intreated twice by letter from the former Major;) the Town Counſell being one maſter *Hoblyn*, perſwaded them by all meanes to goe forth, and ſend forth the Arms, elſe they would be deeply fined; and the Maior in danger of great trouble, which hearing, moſt voices were to ſend forth the Arms, though three or foure ſtill denied and ſaid, they would goe forth too, but their Arms ſhould never be carried againſt the Parliament, they would die rather; but the maior part by the Counſels meanes prevailed, which had the Recorder beene there they had not done; well, out they came the next day all of them (or moſt part) and ſent the Arms; but ſome kept their men with them and would not ſuffer them to goe in among the Bands, but brought them home along with them the next day; but the firſt day came a great number, I think neer fifteene or ſixteen thouſand men but I think not above foure thouſand armed; propoſitions were ſent by the Committe to the Sheriffe and Gentlemen, who agreed to chooſe ſix Treaties on each ſide, and to meet next day at *Red-yet* in Saint *Clers*, halfe way between *Bodmin* and *Lanceſton*, where Sir *Richard Buller* was with ſix or ſeven hundred men; but when they met, the Sheriffe and his ſide (with the Troopers) drew up new Articles of their own, ſo unreaſonable as the Committee could not (commendably or conſcionably agree unto; the Treaty thereupon broke of, and the Treaties returned, whereupon they that did not bring back their men and Arms with them the firſt night were ſtopped; for the ſecond day (being warned over night to meet againe next day) they ſuddenly had word to march forward towards *Lanceſton*, which they did; every Cap. leading his Company, and every Colonell his Regiment: but by what power I know not, unleſſe the Sheriff gave them any power ſo to traine and muſter; for the Commiſſion of Lievtenancie is void, and the *Militia* ſide appeared not, and for the Array there was no power neither, for the Lord *Mohun* hath deſerted the cauſe, and did not appear at all among them, which did at firſt ſomewhat daunt them, but the great appearance of the County upon this plot of the Sheriffs Warrant (adviſed by *Ioſeph Iane*, and *George Spry*, as is conceived for their

own

owne ends) put them in such a height of Pride and Insolency, as they thought it an invincible Army; and quartered Wednesday about *Lisbord*, and Thursday some letters past betweene Sir *Richard Buller* out of *Launceston* unto some of the Gentlemen with the Sheriffe, as Master *Basset* and others, who appointed to come into *Launceston* that evening to treate againe with him and the rest of the Committees, but Master *Basset* came not according to promise, which made the Committee feare some sudden surprise, and the People of the Towne cryed out lamentably to Sir *Richard Buller* to depart the Towne, else they should be all killed, for the Sheriffe had by that time got twentie or thirtie thousand; and had sent new Warrants and threatning messages to those that would not appeare, that they should bee hanged at their doores, which so terrified the people, as all the West part came out except Saint *Ives* (who petitioned for themselves for feare of *Ireland*) and all along, except the Parishes that served under the Committees: Sir *Richard Buller*, and the Committees hearing the cryes of the Towne, and the rage of the Army, (set on by the Sheriffe and *John Arundel* of *Trevie*, Sir *Nicholas Slanie*, Sir *Bevill Greenvile*, Sir *Richard Vivian*, Sir *Peter Courtny*, and infinite other Collonels, Captaines, and others, calling the Parliaments side Rebels and Round-heads, and threatning to chop them in pieces, and beat downe the houses, did account it the wisest course (and to avoid effusion of blood being at such infinite disadvantage) by night privately to ride away; and after he was gone sent to the Army in the Towne to get away with all speed, which they did in a confused manner, so as they left much of their Arms behind them, and some they lost on the way; so as on Friday morning the Sheriffe had notice they were all gone and the Towne gates set open; then they all came with great triumph into the Town as Conquerours, where there was no enemy to resist; but then the baser sort of Rogues fell a plundering of some houses, the first was Master *Ambrose Mannings* house (a Justice of Peace neere the Church within the Towne) they brake out a great window and stole away all his Plate, Pewter, Clothes, and Houshold-stuffe, or the greatest part of it, tooke his Writings and Deeds and Leases, and tare many of them, yet that Gentleman Master *Mannington* was not against them, but a meane party betweene both, striving by all meanes to make Peace, only hee dwelt there; and when Sir *Richard Buller* rode away he went with him & lockt up his dores, and thus was robbed; And some other houses were broken up, as Captaine *Benners* and Master *Bolthous*, and some say two or three other; But when the Sheriffe and Gentlemen heard it, they made Proclamation to

apprehend the Theeves, and got backe asmuch of the goods as they could find into the houses againe, though much be loſt, and much ſpoile done, and neere twentie of them in the Gaole for it. On Saturday the Sheriffe and Juſtices held a privie Seſſions there at *Launceſton*, to preſent and indite all that tooke up Armes with Sir *Richard Buller*, as cauſers of Riots and unlawfull aſſemblies, and all that came not with them againſt the Committee, and cauſed every Conſtable and others to bring in the Names of all that appeared not, and tooke oath for it, and doe purpoſe to ſend Warrants to apprehend them and impriſon them, or Fine them & diſtraine them; Among whom I am complained againſt, and ſhall (I doubt not) heare ſhortly of it: Then they reſolved on Munday to advance towards Salt-Aſh, and leave a Garriſon at *Launceſton*, but hearing they of Salt-Aſh would not reſiſt (but open their Gates) they came not thither, but gave out they would march into Devonſhire towards *Plimoth*, if Devonſhire men had given the leaſt aſſiſtance to our Committee, which they thought to doe, as by their letter appeareth, to which the Sheriffe and Gentlemen anſwered peremptorily as you may ſee incloſed, and upon their quiet reply all was ſtayed; and ſo their Army diſbanded, and every man returned home, with ſuch baſe exclamation upon the Committees, calling them Round-heads and Run-awayes, and with extreame violence and madneſſe ſo as I never heard the like.

Thus you have the full Relation of the firſt part of the Chronicle of *Cornwalls* ſecond Commotion; The next part muſt bee of the Parliaments ſide, which is expected daily.

Deare

Deare Friend,

I Doe desire to informe you, and my friends with you, how things are with us, when Sir *Ralph Hopton* and the Cavaliery came into *Cornwall*, Sir *Richard Buller* and the Committee endeavoured to resist them, but were unhappy in the successe Sir *Richard* repaires to *Launceston*, where he had 9. Colours, many Gentlemen were hearte in the cause; The Sessions was about that time at *Truro* and *Lostwithiell*, where they indict Sir *Ralph Hopton* and his Confederates for comming into the County in a hostile manner, he traverseth his judgement there and appeares at *Truro*, where the Jurie (being a part Jurie as they use to call it) freed him, and maister *Humphrey Nay* being Foreman, makes a short Speech to Sir *Ralph* in way of thankfulnesse to him for his comming into the County, for securitie of the Gentlemen from that violence intended to them by Sir *Richard Buller*, at the close whereof there was a plaudite in the Hall; Then there was an Indictement framed against Sir *Richard Buller* for a Ryot, which was speedily found (such a president I beleeve never was) and to suppresse him, the Justices of the Peace require a *posse comitatus*, the Sheriffe gives out his Warrants withall expedition, and the people as readily obey, for by *Lostwithiell* there appeared, as is credibly reported 25000. or 30000. in so much as it was a rare thing to see a man about *Truro*, or in any of the Westerne parts; from thence they advance toward *Launceston*, where Sir *Richard* with his small Force lay, being promised ayd from *Devon*, but disappointed, hee desired the *Devon* men onely to secure *Polson* Bridge, that he might have a place of retreat, but could not obtaine it; whereupon hee was constrained to leave the Towne, and disband, so that all *Cornwall* is under the command of Sir *Ralph* and his Troopers, they are now

&c.

600 horse at Salt Ash with 300. Foot which puts the Towne of *Plimouth* in great feare, yet they are in a posture able to assist good, if they should assault them, the Towne is very hearty for the King and Parliament, but in the meane *Cornwall* is lost, we expect aid from the Parliament long since, but as yet none is come; I pray God the publicke cause doe not suffer by it, all good Ministers and Christians almost have left *Cornwall*, and take sanctuary at *Plimouth*. Many *Cornish* and *Devon* Ministers are come here, poore Christians, like banished exiles leave their house, the Cavalliers have plundered many houses, and threaten poore Ministers and Christians; Most part of our Gentlemen are here, Sir *Richard Buller* and his Family, Master *Trefusis Eresey*, Sir *Arthur Godolphin*, *Trenowrag Ellyet*, with divers others here are three Commanders come, but no Foot, one Troope I pray GOD they may come timely nor we are undone; The names of the Commanders are, Colonel *Ruthen*, Captaine *Stranlay* with other Valiant Scots; there is a brave Troope of Horse in Towne about 80. Volunteers of the Townesmen, these the Commanders exercise almost every day upon the *Hoe*, there is a brave young Gentleman, one Captaine *Dickes*, who hearing the Cavaliers intended to come to *Saltash* went up with 200. of his Company; There were there formerly 200. of *Plimouth*, and he resolved to make good the Towne against that huge Armie, but the Mayor would not permit him, they are so zealous for the publicke cause as they desire to be doing.

Plimouth the 20. of *October*, 1642.

Your loyall Friend.

A LETTER

Sent from

A worthy Divine,

mr Byfield

To the Right Honourable,

The Lord Mayor of the City of

LONDON.

Being a true Relation of the battaile fought betweene His Majesty, and his Excellence

The Earle of ESSEX.

From Warwicke Castle the 24. of October 1642. at two a clock in the morning.

Together with a Prayer for the happy uniting of the King and Parliament, fit to be used by all good Christians, daily in their houses.

LONDON,

Octob. 27. Printed for *Robert Wood.*

1642.

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A LETTER SENT FROM A Worthy Divine, to the Right Honorable the Lord Major of the Citie of LONDON.

Sir,

Yesterday, being the Lords day, His Excellencie intending to march from *Kinton* a little Village in *Warwick-shire*, towards *Banbury* to relieve it, unexpectedly an Alarme came about eight a clock in the morning, that the Enemy was advancing within two or three miles, which accordingly proved so; and it pleased God to make my self the first Instrument of giving a certain discovery of it, by the help of a prospective Glasse from the top of an Hill, when the two Armies were drawn into *Battalia*; about two a clock in the afternoon, a very sore and fierce Battail began, which continued about four houres in mine own sight and hearing; much blood was shed, and a gallant spirit expressed by

our Infantry, even to such a degree of Valiantnesse, as may crown every common Soldier with the honour of a Commander. But the left Wing of our Horse being charged by the Kings right Wing, was suddainly put to flight, so that the right Wing in which your Son was placed, did the best service for the Generall. Where your Sonne is (or any of the rest of my Lords Guard) I know not, I hope they are safe, because upon diligent enquiry, I yet hear no hurt of any of them. However, if you have consecrated a Son to so Noble a Service, I doubt not but you will endeavour to bear it cheerfully, if you should hear that he is either slain or wounded. We have lost none of our Commanders (as we can yet understand) except Colonell *Charles Essex*, and Sir *James Ramsey*, who is either kild or taken. We have taken Prisoners from the Kings side, the Lord of *Lindsey* Generall of the Field, with his son Colonel *Vernon*, who was Commander of the Kings Guard and Standard, which likewise we have taken: As also Colonell *Lunsford*, who are now both at *Warwick* Castle, we did beat the enemy out of the Field, and gained four peece of Ordnance.

This

This morning it is expected that 3. or 4. fresh Regiments on our side, as namely Colonell *Hampdens*, Colonell *Granthams*, Colonel *Barkhams*, and the Lord *Rochfords* Regiments should joyn with the rest. The residue of our Army to fall on the remainder of the Kings Forces, hoping for as glorious successe as before. Colonell *Vavasor* assures us, that the King himself for some time was in the Army, we hear no certainty yet concerning Prince *Rupert*, some say he is slain. A few of our Waggons were burned and plundered by the Enemy, who wheeled about into our Rere, but our Musquetiers played bravely upon them in the mean time, and recovered our Waggons again, and five pieces of Ordnance which we had lost, our Enemy had the wind more with them, but we had more of the Hill, we had but twelve Regiments in the Field, about fifty troops of Horse (I think) at the most, and some 2. Regim. of Dragoons. His Excell. maintained the fight most gallantly. And our Noble Lords, as the L. *Wharton*, *Willoughby of Parham*, *Roberts*, &c. did as bravely. All this hath God enabled our Army to perform, though from wednesday till this

moment

moment of my writing, the Common ſoldiers have not come into a bed, but lodged in the open field, in the wet and cold nights, and moſt of them ſcarſe eate or drank at all for 24. houres together, nay, I may ſay for 48. except freſh water where they could get it; Mr. *Aſh* was marvellouſly preſerved from the cruelty of four Cavaleers which ſet upon him, one of them cut off his hat and raiſed his hair with his ſword, but never touched his skin, God hath brought moſt of our Miniſters this night to *Warwick*, Mr. *Aſh* amongſt the reſt, and Mr. *Marſhall*, whoſe danger was no leſſe: For my own part, after I had diſcharged my duty as far as I was enabled, by paſſing from Regiment to Regiment, and Troop to Troop to encourage them, at the latter end of the fight, not knowing what the iſſue of things might be, in the darkſome Evening; while it was yet light, I rid to *Warwick* amongſt hundreds of drawn ſwords, and yet was ſaved from the leaſt touch of a blood thirſty hand. The Cavaleers ſome of them purſuing our Horſemen, which as I ſaid before, forſook their ground in the left Wing of the Army, and fled to *Warwick*.

Thu-

Thus much I made bold to enform your Honour, that you may be able to speak confidently, and stop the mouth of false rumors: You shall do me a favour if you please to let my noble friend Sergeant-Major *Skippon* read this Letter, because it is newes proper for his element; I desire Mr. *Case* (next to my humble respect to your good Lady) may know that I love him and his. If you shall think it fit to print this Relation, perhaps it may be usefull, if done speedily: You need not doubt of the truth of any part of it.

Vale,

A Prayer for the King and Parliament, fit to be used by all good Christians daily in their Houses.

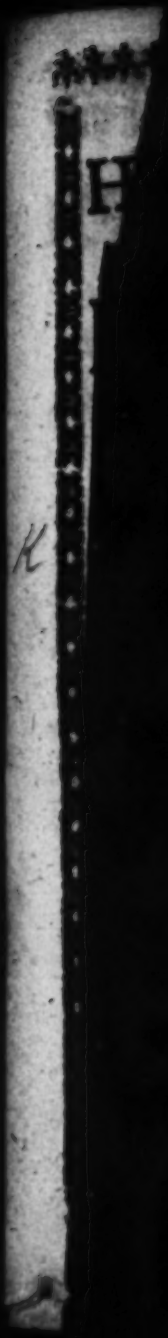
O God, the great Protector and guider of all Kings and Kingdomes, mercifully look with thy favourable eyes of mercy, upon this distressed Kingdome, and so inspire the heart of our Royall King Charles, whom thou hast called to the state and government of this Kingdom, and who through thy mercy, hath taken upon him the same; that he may effect all things to the honour and glory of thy name, and that he may receive the increase of all vertues, wherewith being decently adorned, he may both be able to avoid the monstrousness of vices, as also to come unto the right gratious: and

great

grant O mercifull God, that there may be a true peace, and unitie between him and his Parliament: and that thou O God, so inspire him with thy holy Spirit, that he may hearken to his Parliament, and be ruled by them in all things that may be for the good of his sacred person, and for the whole Kingdom: and with the same holy fire inspire the hearts of this Parliament, whom it hath pleased thee to call together from severall parts of this Kingdom, for the generall good of the same, that they may be nothing but what may be to thy honour and glory, and that they may grow and persever in all manner of vertue, setting all things in due order for the good of the Kingdome; and that thy true Religion may here again be throughly setled amongst all men. Thou wouldest O God that none should perish, favourably look upon the soules deceived by divelish deceit of heretical, Popish Seminaries and impietie, and remove from their hearts all such foulnesse, that they may be united to thy holy Church; and that all manner of warres or dissentions amongst thy people may be purged, and that thy servants earnestly craving thy mercy, the cruelty of their enemies be dispersed, thy Church truly setled, our King and Parliament faithfully united, we may evermore praise thee with incessant thankfulnesse, who livest and raignest one true and living God, world without end. Amen.

Laus Deo in æternum.

FINIS.



IRREGULAR MARKING OF THE TRACTS

23

To the Right

HONOVRABLE THE House of Commons.

THE Humble Petition of Sir HUGH POLLARD which was lately taken prisoner in *Somersetshire*, and brought up to *London*, and committed to the Counter for leavying Warre against the Parliament.

Also the Parliaments Profession to receive His Majesty with honour and give him true obedience

Also, His MAJESTIES Answer to the *Parliaments* last petition.

With a true relation of the Earle of Worcesters *raising of more Forces in* Wales, *and that hu Sonne the Lord* Herbert *is made Generall of* South Wales.

London, Printed for *Robert Wood*, Oct. 28. 1642.

To the Right

HONOVRABLE

THE

House of Commons.

THE

TO THE RIGHT
HONOVRABLE
The House of
COMMONS:

The Humble PETITION of
Sir *Hugh Pollard.*

Sheweth,

THat your Petitioner to his unexpressible grief having justly incurred your displeasure, comes not now to extenuate a fault, but to beg a favour, hee expects hereafter to stand or fall by your intermixt justice and mercie.

That it is true, some rash propositions had a birth and delivery by anothers hand, and that it is as true

that his weakneſſe did not diſcerne their deformity.

That without conſideration hee was hurried to an oath of ſecreſie. That this ſealed up his mouth thorough a miſinformed opinion. That upon this information his miſery is perfected, but withall, hee beſeecheth you to remember, that as there was nothing done, ſo there was nothing propoſed to bee done that had not this ingredient of preſerving the Lawes and liberties of the Subjects. And under this ſpecious vizard he was led on.

His humble Petition is that conſidering his Father an aged Gentleman, lies now deſperately ſick, and that this misfortune of his (without ſome beames of your favour) will (as he feareth) haſten death unto him

him that gave him life, and ac-
tainly disinherit him of his land, as
it hath already done of his affection:
You would be pleased to give him
liberty to goe into the Countrey to
see his Father before he dy upon the
security of the E. of Bedford and an
other honourable E. whose compas-
sionatenes to your Petitioners cala-
mity, joyned with their knowledge
(as he believeth of his former readi-
nesse and confidence of his future)
to serve his Country, makes them
to tender their baile for him; And
your Petitioner as in duty bound,
shall ever pray for the prosperity
and good successe of the high and
honourable Court of Parliament.

The

The Parliaments profession to receive His Majesty with honour, and give him true obedience.

THe honourable Court of Parliament for the avoiding of bloud, directed the Earl of *Essex* Lord Generall, by himselfe and others, in some safe and honourable way to cause to be delivered an humble Petition, wherein they desire nothing from His Majesty, but that he would returne in peace to his Parliament, & by their faithfull counsel and advice compose the distempers and confusions abounding in his Kingdome, as he is bound to doe: They therein professing in the sight of God, which is the strongest obligation and assurance that any Christian, and the most solemne publique faith, which any such state as a Parliament can give, that they would receive him with all honour, yeeld him all true obedience and subjection, and faithfully endeavour to defend his person and estate from all danger, and to the uttermost of their power to establish to him and to his people all the blessings of a glorious and happy raigne.

For the delivery of which Petition his Excellence hath twice sent to the King, humbly desiring a safe conduct for those that should be imployed therein; but his Majesty refused to give any such safe conduct, or to receive this humble and dutifull Petition, by any addresse from the E. of Essex, saying that if Justice had been done, the Gentleman which brought the second Mes-

sage

sage could not expect his liberty.

By all which, and many other evidences and inducements they are fully convinced in their judgments and beliefe, that the Kings counsels and resolutions are so engaged to the Popish party, for the suppression and extirpation of the true Religion, that all hopes of peace and protection are excluded, and that it is fully intended to give satisfaction to the Papists by alteration of Religion, and to the Cavaliers and other Souldiers, by exposing the wealth of the good Subjects, especially of this City of *London*, to be sackt, plundered, and spoiled by them.

And that for the better effecting hereof, great numbers of Papists have in shew conformed themselves to the Protestant Religion, by comming to Church, receiving the Sacraments, and taking the oathes of Allegeance & Supremacie, which some of their own Priests have encouraged them to do, by maintaining that they might doe all those things, and yet continue good Catholikes. Under which colour his Majesty did at first begin to strengthen himselfe, those of that Religion being weak, and unable to endure the envie and discontent which the arming of the Papists would procure in the Kingdome, and therefore endeavoured to keep off all jealousies and suspicions by many fearfull oathes and imprecations, concerning his purpose of maintaining the Protestant Religion, and the Laws of the Kingdome, causing some professt Papists to be discharged out of his Armie, and none to be received that would not endure the

Test

Teſt of comming to Church, receiving the Sacrament, and taking the oathes of Allegiance.

That his Majeſty being now growne ſtronger, and able (as he conceives) to make good his own ends by Armes, his confidence in the Papiſts doth more clearly appeare: perſons imprisoned for Priests and Jeſuites have been releaſed out of the Gaole of *Lancaſter*; proteſt Papiſts have been invited to riſe and take up Armes; Commiſſions under his Majeſties Authority have been granted to many of them for places of command in this war, with power to raiſe men, and great numbers have been raiſed by them, and they daily increaſe. And divers Forces are raiſed and paid by the Earle of *Worceſter* and his ſon the Lord *Herbert*: And the ſaid Lord *Herbert* (a notorious Papiſt) is made Generall of all South-wales. And thoſe that raiſe Forces in Yorkſhire for his Majeſty, doe arm and imploy Papiſts, and uſe their advice in their conſultations. And the King hath received about him divers Papiſts of *Ireland*, ſome of which are indicted of treaſon for their Rebellion there, which have been notoriouſly knowne to have beene in actuall Rebellion.

FINIS.

24

Strange and horrible

NEWS

Which happened betwixt St. *Iohns* ſtreet, and *Iſlington* on Thurſday morning, being the eight and twentieth day of this inſtant moneth of October.

Being a terrible murther committed by one of Sir *Sander Duncomes* Beares on the body of his Gardner, that uſually came to feed them, where thouſands of people were eye-witneſſes.

Alſo with what ſtrange meanes and manner they uſed to make him looſe his ſavage hold by Muskets, Pikes, and Maſtive Dogs, which could not be, till he had eaten his Bowells (the man lying on his belly) thorow his back.

Octo. 24

Printed at *London* for *T. Smith.* 1642.

Strange and horrible

NEWS

Which happened betwixt St. *Iohns* street, and *Islington* on Thursday morning, being the eight and twentieth day of this instant moneth of October.

Being a terrible murther committed by one of Sir *Sander Duncomes* Beanes on the body of his Gardner, that usually came to feed them, where thousands of people were eye-witnesses.

Also with what strange meanes and manner they used to make him loose his savage hold by Muskets, Pikes, and Mastive Dogs, which could not be, till he had torne his Bowells, (the man lying on his belly) thorow his back.

Printed at London for T. Smith.

Strange and horrible news,

Which happened, betwen St. *Johns* Street, and *Islington*.

THIS worthy Knight delighting in the sport, had built an house some 2. yeares since betwixt the Red Bull and *Islington*, but not quite finished in the full manner of a beare-garden, had purchased beares to have them bayted for his recreation, but the building, beeing but weak, and the winde being rough and high, blew it downe flat and layd it with the earth, which he never built again, nor never will, but his two beares he hath kept there two yeares since these combustious times,

times, thinking when they were over to make some by their use, and there caused this man daily to feed and look upon these beares, which he has done these 2 years till this day, without least touch of danger, but fatally day be ordained to be his last! Comming to the place where the beares were kept, which is a great spacious yard payled round betwixt *Islington* and the *Red Bull*, to feede them in the morning, betwixt 9 and ten of the cloeke, the great bear had broke out of his den, & was walking in the yard, the man perceiving went to him, and took hold of the cord that was tyed to the ring of his nose thinking thereby to drag him in, but he pulling hard, and the Bear hanging backward, tore the ring out of his nose and fell backward, the Bear ran to him, layd hold upon his leg, with that he cryed aloud for help, the people dwelling close by that place, hearing his skreeks ran forth amazed, and when they saw that sight, fetcht staves & masty dogs

to

to rescue him, one of them having a rapier in his hand with the assistance of another man, got with much hazard of themselves the Bear loosned from him, with loud noise unto the party, being formerly seized, and stood by the Bear to get upon his legs to make escape from both the sent and sight of him, who it seems being so grievously crusht by the forelaid Beare, that hee was void of that sence of hearing and understanding.

the ravenous and devouring Beare according to the cruelty and nature of their kind, having formerly seiz'd on him, as what beast more insulting over man the Prince of creatures than that mere fierce kind inhumane to all men, who having had a tast or tait of humane bloud, grew so into his savage wildnes, that nothing could stave him off, the other party for the safety of himself bent his rapier to the speeding place of the Beare, which was just below the throat, where that beast neither

hath bone nor fence of any thing save his rough hurry hide, which was so surable and hardy tough, it found no entrance. The worthy Gentleman Sir *Sander* being daunted with this suddaine evill unhappy and atall accident, with all possible speed hee could, made up to the place where this sad and wofull sight was to be seene, the which being no sooner come, but the bloudy ruinous object of his untimely murther d servant whom he loved, was so struck with amazement, love to the lost party, and compassion, that he pul'd downe his hat and wept.

The multitude of people, who are soone raised and gathered by report of such a suddaine blubub or out-cry, came in a full tide streame to see this woefull object, who no sooner spyed this sorrowfull gentleman, but cryed to him to have the Beare shot, for the preventing of further hurt that might ensue thereon. The courteous Gentleman to answer their loud and gene-

rall Votes upon the Beare, bade them with all his heart destroy him: likewise the other Beare in the place or Den appointed for his keeping, and for the others offence being done, the other should suffer with him. To *Islington* were Pikes and Musquets sent for: meane time the Barres Butchers having brought some Mastive Dogs, set on the Beare, but all the violence in shaking, tugging and tearing of the Beare, could no more remove him from the man whose blood hee was sucking, and whose flesh a tearing, than with our hands wee could or might remove strong buildings. At last came from *Islington* the pikes and shot: yet all the Wounds they spent both upon him, annoyed them, but he tooke the water, and there they gained the victorie with his death, and afterwards was the other Beare baited to death, and both cut in quarters, happy were they could get a slice of them, so perish't they.

The

The sorrowfull and courtious Knight unto the mother of the partie mor-thered (his servant) hath in Christian Charity given sufficiently towards her Age.

FINIS.

T

E

25.

To the Kings most Excellent Majesty : the humble Petition of the City of LONDON, presented to his Majestie, Octob. the 22.

Wherein the particular grievances of the Tradesmen and common people of this City are declared, being occasioned by the Kings absenting himselfe, and maintaining a Civill Warre within this Kingdome.

With their humble desire unto his Majesty, that the well affected persons of this Kingdome and City might not suffer for the rash misdemeanors of a company of Separatists and other Sectaries, but that peace might be established and setled betweene the King and Parliament.

Desiring that his Majesty would now take this their petition into his Gracious consideration before his comming with his Army to the City of London.

orto: 26

London printed for *Iohn Osburne*. 1642.

TO The Kings most excellent Majesty:

The humble Petition of the City of LONDON:

WHereas Your Majesty and the Court of Parliament ought to comply together in the preservation and protection of the Subjects lives, liberties and estates, from private and publick injuries, to the end that all matters may be carried according to the Rules of Law and equity, without the which no Monarchy, no Commonwealth, yea no mans life nor estate can subsist. How ought wee both the poore and better sort of Citizens of London to grieve, and lament that

Your Majeſty (whoſe favour wee reſpect as much as any loyall Subjects can doe) ſhould be without any juſt inducement or provocation lead away to forſake us your loying Subjects, and Citizens of London? For by your Royall abſence, and adhearring to ſome evill Counſellors, the influence of your Majeſties favour is withdrawne from us, and thereby the peace and happineſſe of the City and Kingdome are like to be utterly deſtroyed and overthrowne, and the felicity which wee expected to enjoy under your Gracious Raigne, is like to be converted into a bloudy and miſerable civill war. The occaſion of your Majeſties diſpleaſure doth proceede from the perſwaſions of the Malignant Party, ſince wee the Citizens of London doe reverence your Majeſty with all the reſpect and obedience that Subjects ought to ſhew unto their Soveraigne, and will be alwaies ready to hazzard our lives and fortunes for the defence of your Majeſties Perſon, and the Priviledges of your high Court of Parliament. And therefore the City of London knowing their affections to be full of cleare and loyall intents to your Majeſty, have publiſhed in this Petitionary manner to informe their particular grievances, and that this City ſo long and well affected to your Majeſty, and ſo long ſuffering under your Majeſties undeſerved diſpleaſure, is thereby in many particulars much diſtreſſed.

The common affliction and preſſures of this City being very great, in regard that many of the common people ſhall fall in handicraft trades are for want of work not able to maintain their wives children

dren and family, neither is there generally any commerce or trading at all ever since those troublesome times began, so that we exchange nothing but our own sorrows, one night in relating to another your Majesties violent proceedings against us without any occasion as far as the best and well affected in the City can conceive. Besides during these troublesome times, for the maintaining the Irish wars, & for the taking up defensive arms against those malignants and the defence of your royall person, great sums have bin continually levyed & rayſed for the maintayning of souldiers, all which might have bin spared or imployed to other uses if these unhappy differences between your Majesty & your Parliament had bin formerly reconciled, as your Parliament in many loyall Declarations most lovingly desired; Besides this, the City hath been much troubled with jealous feares proceeding from your Majesties intentions to raise an army against your Parliament, which inward swelling of the malignants is now broken out into an open civill war, your Majestie having by your Commission of Array levyed and rayſed a great army to the great affliction and dammage of the Country, who have beene plundered and pillaged in most insolent manner.

In the Reigne of your Father K. *James* of blessed memory, there was such a quiet and peaceable time throughout all this Kingdome, so that hee was pleased to take unto himselfe the motto of *Beati Pacifici*, *Blessed are the Peace-makers*; but now there hath beene nothing but rumors of Warres, whereby the minds of your good Subjects have beene

much troubled, they knowing not for the moſt part how to live, and are affraid to adventure upon any courſe of Trading, untill the preſent diſtractions of the Times be in ſome manner or other better ſetled, and in this ſad diſtreſſed eſtate the Common-wealth hath a long time continued, ever ſince the report was ſpread abroad, that your Majeſty intended to make and raiſe a Civill Warre to the ruine and deſtruction of your Kingdomes.

Beſides, Religion which is the ground of all due Obedience to God and your Majeſty, hath (wee confeſſe) beene deſpiſed and trampled downe by a company of tumultuous people, who in regard of their fooliſh Opinions: whereby they willingly tumble into many errours are called Boat-heads, or Seperatiſts, becauſe they runne round like bowles after their ignorant and blaſphemous conceits, theſe if pleaſe your Majeſty, are enemies to the Church and State, and would not ſuffer any ſervice to be read in Churches if they might have their will; they have ſo minced and pared the Proteſtant Religion, that it is now become the Ghoſt of Religion rather than any reall ſubſtance, they affirme that without any humane Learning they can preach by the inſtinct of the ſpirit, & that a barne or ſtable wherein the Congregation of the elect are gathered together is a Church, during the time that ſome ignorant fellow is preaching there in a Tub without any knowledg, but with much impudence and this ſort of people we muſt confeſſe and ſuch

other

other Sectaries have been a great disturbance in the Church and State, for whatsoever they conceive do give them offence, they will without feare of law or punishment presently gather together and make a mutiny, as they formerly did when they attempted to pull down the crosse in Cheapside, which being an ornament to the street and built formerly with much cost, they would if they had not beene prevented have pul'd it down to the ground, but deface it they did in a most spightful manner, breaking the legs and armes of the Image of Christ, whom they would also persecute were he now living, and of late they raysed a mutiny in Pauls, intending if no resistance had bin made to have defac'd the Organs, and strook him that read the service a stroke on the face, we do not therefore most gracious Soveraigne excuse or defend those contemners of Religion, of Laws, nay even of your Royall Majesty, but We desire that their violent actions and opinions may not bring the whole City into your Majesties displeasure as they formerly have done, and that your good and well-affected Subjects may not suffer for their misdemeanors and rash carriage, but that if your Majesty do bring your army toward London, your Majesty and the Parliament may take such order [illegible] *& debellare superbos*, that your good Subjects may bee spared, and proud factious spirits may be punished according to their deserts, and a generall peace setled in the Kingdome. For if your Majesty should or would know our loyall affections to your Maje-

sty

sty, and our willingneſſe to ſacrifice our lives and fortunes for the preſervation of your perſon, your Majeſty would preſently receive the Citie of London into your former favour, and grant this their Petition, for which they ſhould be ever bound to pray, &c.

FINIS.

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Kodak

A DECLARATION OF THE Lords and Commons Assembled in Parliament,

For the speedy putting this City into a posture of defence, and to fortifie all the passages into the same, Divers Rebels, Traytors, and other ill-affected people, in pursuit of a wicked designe to alter Religion, being now marching against the Parliament for destruction of the same, and of the City of LONDON.

Also, an Ordinance of both Houses, declaring their Resolutions of making provision for those that shall be maimed in this present war, who are in the service of the Parliament; and for the wives and children of those that that shall be slaine.

Die Martis 25. *Octob.* 1642.

ORdered by the Lords and Commons assembled in Parliament, that this Declaration and Ordinance be forthwith printed and published.

J. Brown Cler. Parliamentorum.

LONDON,
Printed for *I. Wright*. Octob. 27. 1642.

BRITISH MUSEUM

Die Martis, 25. Octob. 1642.

WHereas divers Rebels, Traytors, and other il-affected people, in purſuit of a wicked deſigne, to alter Religion, and ſubvert the Lawes and liberty of the Kingdom, are marching againſt the Parliament, and for deſtruction of the ſame, and of the City of *London*; having plundered, ſpoyled and deſtroyed divers of his Majeſties good Subjects in their paſſage; to the great terror of the people, and danger of the Parliament, City, & of the whole Kingdom; for the prevention whereof, It is ordered by the Lords and Commons in Parliament, that the Committee for the *Militia* of the City of *London*, be authoriſed and

required to take a speedy course to put the City in a posture of defence, to resist and oppose all such Force, to fortifie all the passages into the same, Suburbs and places adjoyning, whether the same be within or without the said City, and Liberty; likewise all the secrets of the same, and that they have power, and be hereby authorized to leavy the Trained-bands and other Forces of the City alwell Horse as Foot, and to place the same under fit Captaines, and other Officers for defence of the Parliament, City, Suburbs, and other his Majesties Subjects, And to lead and conduct the said Forces as well in the places without the said City, and Liberties, as within, and to give battell and fight with the said Rebels and Traytors, their adherents, and all other that shall approach with any force towards or against the City, or raise any insurrection within the same, and them to invade, resist, represse, subdue, pursue, kill and slay, and put to execution of death, and by all means to destroy as enemies of the Kingdom; And to perform all things else needfull for the pre-

preservation of the Parliament and City, either by Water or Land, observing from time to time such other directions or commands as they shall receive from both Houses of Parliament, the Committee for the safety of the Kingdom, or the Earle of *Warwick* Lord Generall; And for their so doing this shall be a sufficient warrant.

The said Lords and Commons do further ordaine and declare, That the said Committee for the *Militia*, and every of them, and all the commanders and Officers imployed in this service, And all other his Majesties Officers and Subjects [illegible] in the execution of the premises shall be saved harmlesse and defended by the power and Authority of both Houses of Parliament.

AN

AN ORDINANCE OF THE Lords and Commons

Assembled in Parliament.

WHereas divers persons now are or hereafter may be in the service of the Parliament, in the present War undertaken for the preservation of the Kings Majesties Person, the defence of the Religion and Lawes of the Realm, and of the just Liberties of the Subjects, who have little or nothing to maintaine themselves, their wives, and children, but by their own labours, The Lords and Commons for their better encouragement in the service, doe order and declare, that they the Lords and Commons will provide competent maintenance and allowance for such of them as shall

ſhall be maimed, and thereby diſabled by their labour to provide for themſelves, their wives or children, as formerly they did. And in the diſtribution of ſuch allowances and rewards they will alwaies have regard to the deſerts and ſervice of each perſon. And in caſe any ſuch Perſon ſhall be ſlaine, that they will make proviſion for the liveli-hood of their wives or children.

And in caſe any perſons of eſtate ſhall be ſlaine, or die in this ſervice, the ſaid Lords and Commons doe declare, that they will take the eſtates, wives and children of ſuch perſons into their protection; And in caſe their eſtates ſhall not at the time of the death of ſuch perſons be ſetled, they will be alwaies aſſiſtant to the friends of the party deceaſed, in the ſetling and diſpoſing of their eſtates in ſuch manner as may be for the moſt advantage of their wives and children; And ſhall upon all occaſions let their children and poſterity know the reſpect they bear to the memory of thoſe who have ſpent their lives in the ſervice of the Church and Common-wealth.

FINIS.

shall be maimed, and thereby disabled by
their labour to provide for themselves their
wives or children, as formerly they did.
And in the distribution of such allowance
and rewards they will always have regard
to the desarts and service of each person.
And in case any such Person shall be slain,
that they will make provision for the livli-
hood of their wives or children.

And in case any persons or estate shall be
slain, or die in this service, the said Lords
and Commons doe declare, that they will
take the estates, wives and children of such
persons into their protection; And in case
their estates shall not at the time of the
death of such persons be settled, they will be
always assistant to the friends of the party
deceased, in the settling and disposing of
their estates in such manner as may be for
the most advantage of their wives and chil-
dren; And shall upon all occasions for their
children and posterity have the respect
they bear to the memory of those who have
spent their lives in the service of the Church
and Common-wealth.

FINIS.

26

An Exact and True

RELATION

OF

The DANGEROUS and BLOODY

FIGHT,

Between His Majesties Army, and the Parliaments Forces, neer *Kyneton* in the County of *Warwick*, the 23 of this instant OCTOBER.

Sent in a Letter to IOHN PYM Esquire, a Member of the House of COMMONS.

Which Letter was Signed by

Denzell Hollis:	*William Balsore:*
Ph: Stapleton:	*Io: Meldrum:*
Tho: Ballard:	*Charls Pym:*

Who were then present.

Ordered that this Relation be forthwith Printed and published:
H: Elsynge, Cler: Parl: D: Com:

LONDON:

Printed by *John Field*, for *Edward Husbands* and *John Franck*, and are to be sold at their shops, in the Middle-Temple, and neer door to the Kings-head in Fleetstreet.

October 28. 1642.

RELATION

SIR,

WE should do our Army a great deal of wrong, and not discharge our duty of thankfulnesse towards God, if we took not the first occasion to declare his goodnesse, in giving so great a blessing as he hath now done to the resolute and unwearyed endeavours of our Souldiers, fighting for him in the maintenance of his truth, and for themselves and their Country, in defence of their Liberties, and the Priviledges of PARLIAMENT. This makes us give you now a Narration of a blessed Victory which God hath given us upon the Army of the Cavaliers, and of those evil persons, who upon Sunday the 23 of this instant, ingaged His Majestie in a dangerous and bloody fight against His faithfull Subjects, in the Army raised by Authority of Parliament, for the preservation of His Crown and Kingdom; We marched from Worster, Wednesday the 19, upon Intelligence that their Army was moved from Shrewsbury, and Bridgenorth, and bending Southward; our Train of Artillery was so unready, through want of Draught horses, and through other omissions of Monsier *du Bois*, that we were forced to leave it behinde to follow us, and with it the Regiments of Colonell *Hambden*, and Colonell *Grantham*; and staying for it, we could advance no further then to a little Market-town called Kyneton in Warwickshire, six miles from Warwick, whether we came the Saturday night with 11 Regiments of Foot, 42 Troops of Horse, and about 700 Dragoons, in all about Ten thousand men; there we intended to rest the Sabbath day, and the rather, that our Artillery, and the Forces left with it, might come up to us. In the morning when we were going to Church,

we had News brought us, That the Enemy was two miles from us, upon a high Hill, called Edge-hill: Whereupon we presently marched forth into a great broad field under that Hill, called The vale of the red horse, and made a stand some half a mile from the foot of the Hill, and there drew into Battalio, where we saw their Forces come down the Hill, and draw likewise into Battell in the bottome, a great broad company: Their Forces appeared to be much greater then we could possibly have conceived them to be; by the confession of the prisoners we have taken, they that say least say, Fourteen thousand, which is the Earl of Lindsey's Relation, who was their Generall; but others say, Eighteen thousand, and above 6000 horse and Dragoons: The winde was much for their advantage, and they indeavoured to get it more, which to prevent, we were inforced to draw out our left Wing to a great bredth, and by that means, before the Battell was done, gained it wholly from them: In our right Wing were three Regiments of horse, the Lo. Generals commanded by Sir *Philip Stapleton*, Sir *William Balfores*, and the Lord *Fieldings*, Sir *John Meldrums* Brigado had the Van, Colonell *Essex* was in the middle, and Colonell *Ballards* with the Lord Generalls Regiment, his own, the Lord *Brookes*, and Colonell *Holts* in the Rear: In the left Wing were 24 Troops of Horse, commanded by Sir *James Ramsey*, their Commissary Generall. In this posture we stood, when th other Army advanced towards us, the strength of their horse were on their right Wing opposit to our left; In their left Wing they had but ten Troops, but their Foot which appeared to us, divided into nine great Bodies, came up all in front, and after some playing with the Canon on both sides, that part of it which was on their left, and towards our right Wing, came on very gallantly to the Charge, and were as gallantly received, and charged by Sir *Philip Stapletons* and Sir *William Balfore's* Regiments of horse, assisted with the Lord *Roberts* and Sir *William Constables* Regiments of Foot, who did it so home thrice together, that they forced all the Musquetiers of two of their best Regiments to run in and throwd themselves within their Pikes, not daring to shoot a shot, and so stood: When our Rear came up, and then charging all together, especially that part of our Rear which was plac'd upon

These two Regiments were led on by Sir John Meldrum, and were of his Brigado.

the

the right hand, and ſo next unto them, which was the Lord Generall's Regiment, and the Lord *Brooks*, led on by Colonell *Ballard* who commanded that Brigado, forced that ſtand of Pikes, and wholly broke thoſe two Regiments, and ſlew and took almoſt every man of them: The Earl of *Lindſey*, his Son the Lord *Willoughby*, and ſome other perſons of note are priſoners, Sir *Edmund Varney*, who carried the Kings Standard, was ſlain by a Gentleman of the Lord Generalls Troop of horſe, who did much other good ſervice that day, and the Standard taken, which was afterwards by the Lord Generall himſelf delivered unto his Secretary Mr. *Chambers*, with an intention to ſend it back the next day unto His Majeſty; but the Secretary after he had carried it long in his hand, ſuffered it to be taken away by ſome of our Troopers, and as yet we cannot learn where it is: The other two Regiments of our Rear; Colonell *Hollis*, and Colonell *Ballard* charged thoſe which were before them, and then the whole Body of the Kings Foot, except two other Regiments ran away: by this time it grew ſo late and dark, and to ſay the truth, our Ammunition at this preſent was all ſpent, that we contented our ſelves to make good the Field, and gave them leave to retire up the Hill in the night. But before we come to this, we will give you an accompt of what paſſed in the other parts of our Army, before our Rear came up to charge. Our Battle at the very firſt wholly disbanded and ran away, without ever ſtriking ſtroke, or ſo much as being charged by the Enemy, though Colonell *Eſſex* himſelf, and others that commanded thoſe Regiments, in chief did as much as men could do to ſtay them; but Colonell *Eſſex* being forſaken by his whole Brigado, went himſelf into the Van, where both by his direction and his own execution he did moſt gallant ſervice, till he received a ſhot in the thigh, of which he is ſince dead: Now for our Rear, thus it was; before it, towards the outſide of it ſtood our left Wing of Horſe, advanced a little forward to the top of a Hill, where they ſtood in a Battalio lined with commanded Muſquetiers, 400 out of Colonell *Hollis* Regiment, and 200 out of Colonell *Ballards*; but upon the firſt charge of the Enemy they wheeled about, abandoned their Muſquetiers, and came running down with the Enemies horſe at their heels,

and

and amongst them pell mell, just upon Colonell *Hollis* his Regiment, and brake through it, though Colonell *Hollis* himself, when he saw them come running towards him, went and planted himself just in the way, and did what possibly he could do to make them stand, and at last prevailed with three Troops to wheel a little about and rally; but the rest of our horse of that Wing, and the Enemies Horse with them, brake through, and ran to Kineton, where most of the Enemy left pursuing them, and fell to plundering of our Waggons, by which many of us have received very great losse, and by name, your servants that now write to you: Notwithstanding their breaking through Colonell *Hollis* his Regiment, it was not dismaid, but together with th'other Regiments of that Brigade marched up the Hill; and so made all the haste they could to come up to fight, and got the winde of the Enemy, and came on (if we may say it our selves, but we must do the Souldiers right) most gallantly, and charged the Enemy, who were then in fight with our Van, and the right Wing of our Horse, and as was said before, helpt to defeat the two Regiments forementioned, and made all the rest run, but two other Regiments which retired orderly, and at last made a stand, and having the assistance of Canon, and a ditch before them, held us play very handsomly: And by this time it grew so dark, and our Powder and Bullet so spent, that it was not held fit we should advance upon them; but there we stood in very good order, drew up all our Forces both Horse and Foot, and so stood all the night upon that place where the Enemy before the fight had drawn into Battalio, till toward morning that the Enemy was gone, and retired up the Hill: And then we returned also to a warmer place neer Kineton, where we had quartered the night before, for we were almost starved with cold in that bitter night, our Army being in extreme want of Victualls: And about nine or ten of the clock drew out again into Battalio, and so stood three or four hours, till the Enemy was clean gone from the Hill, and then we drew again into our quarter, and there have lain this night, and purpose this day, God willing, after we have buryed our dead, to march to Warwick to refresh our Army, which is exceedingly wearied with so many nights watching, and so long a fight which held from noon till

dark

dark night: Two particulars must not be omitted, one of Sir *William Balfore*, who in the beginning of the day broke a Regiment of Foot which had green Colours, beat them to their Canon, where they threw down their Arms and run away, he laid his hand upon the Canon, and called for nails to nail them up, especially the two biggest which were Demy-canon, but finding none, he cut the Ropes belonging to them, and his Troopers killed the Canoneers: Then he pursued the flyers half a mile upon execution, and after returned to Sir *Philip Stapleton*, who in the mean time was charging of the red Regiment, where the Kings Standard was, and had charged it home to push of Pike with his single Troop; and they then, together with the help of some of the Foot of our Rear, utterly broke it, as you had it before: The other particular was of Sir *Philip Stapleton*, who, when five Troops of the Enemies horse returned from pursuit of our left Wing, and from plundering some of our waggons and passed by the out-side of our Rear upon the left hand, went and charged them with his Troop and made them run; but they finding a gap in the hedge, got away, and returned to the rest of their broken Troops, where they rallyed and made up a kind of Body again: If we had time we could relate unto you many more observable passages, but what you have here shall serve you till we meet: This onely will we say, some of both sides did extreamly well, and others did as ill, and deserve to be hanged for deserting and betraying as much as lay in them their party, but God alone is to be praised who fought with us, and for us, and made it his own work, to give the victory unto his Servants: We have lost of note, onely Colonell *Essex*, and we feare the Lord *Saint-John* who was dangerously wounded; We here send you a George, found in the field by a common Souldier, and bought of him for twenty shillings by one Captain *Skinner*; We have promised him he shall have it again; we only send it you as one of our Trophees that you may see it: we believe you will hear of very many of great quallity slain on the other side; The Kings foot are either slain, or most of them run away, and are now very weak, and should have been pursued by us, but that we must of pure necessity refresh our men for three or four dayes, and then we shall, God willing, addresse our selves to

finish

finish the work. In the mean time it is very requisite, Letters from the Committee should be writ into the Countries, which are southern, to stir them up that they may rise and cut them off, or assist us at least against them; which hoping you will be mindful to do; We rest

Your faithfull and humble Servants,

Denzell Hollis. *William Balfore.*

Ph: Stapleton. *Io: Meldrum.*

Tho: Ballard. *Charls Pym.*

Our Lord Generall went last night to Warwick, and is there very well, and had he been with us, we should not have presumed to have given you the first Advertisement. His Excellency did gallantly adventure himself that day in the Front against the Enemy, exposing himself to more danger then we could have wished.

FINIS.

C
O

K.P.P. London Special Passages

A 27 Number 16.

CONTINVATION

Of certain Speciall and Remarkable passages informed to both Houses of PARLIAMENT, and otherwise from divers parts of this Kingdome, since Munday the 24. of October till Friday 28. 1642.

Containing these particulars. viz.

1. Certaine relation of Letters from the Lord Generalls Army, of his Majesties marching with his Cavalliers towards London, and of the stopping of three of the Kings Cavalliers about Warwicke.
2. An Order of Parliament for the speedy fortifying of the City of London, and raising of out-workes.
3. The sending of 12. Companyes of the Trayned Bands of the City to guard Windsor Castle.
4. An Order of Parliament for the raising of Seamen for the Guard of the Thames.
5. An Order of Parliament for the removing of the Kings Children from Saint Iames into London for more security, and the appointing of the Earle of Pembrooke to be their Protector.
6. The Commitment of Master Griffith the Minister to prison for preaching Seditious Sermons.
7. A true relation of certaine passages upon the beginning of the fight between the two Armies at Kinton, informed to the Parliament by two Posts that came on Munday night, and the repulse which his Majesty had with his Cavalliers at Banbury.
8. A true relation of three false Posts that came from the Army on Tuesday last and their Commitment to the Gatehouse for raising false rumours and running from their Colours.
9. A true relation of another post which came to the Parliament on Tuesday last, truely informing the manner of the fight, and what prisoners were taken, and how the Lord Generall was master of the field.
10. A true relation of Letters from Yorkshire, informing the true state of things at this present.
11. A True relation of the report which the Lord Wharton and Master Strood made to the Parliament on Wednesday last, concerning the fight, more fully set downe than by any former relation.
12. A true relation of more Letters to the Parliament from the Lord Generall on Tuesday last, of his safe comming to Warwick with his Army, and of the death of the Earle of Lindesey, and divers other speciall passages of the Kings proceedings with his Cavalliers since the fight.

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to both Houses of Parliament, and otherwise from divers other parts of this Kingdome.

From *Munday* the 24. of *October*, till *Friday* the 28. of *October* 1642.

Munday the 24. *of* October.

IT was for Certaine informed by Letters from the Army that the King with his Cavaliers was marched by *Coventry* and came to *Southam* on friday night, and the next day marched towards *Banbury*; That the Earle of *Essex* with his Army came to *Warwicke* and is now marched after his Majesty towards *Banbury*, and is within lesse then tenne miles of him, having left some forces at *Stratford upon Avon*, and it was confidently informed that his Majesty intends to come to *London*

It was also informed that a part of his Maiesties Carriages comming by *Warwicke*, Guarded with Musqueteers, some Troopes of Horse were sent after them, upon whose approach the Musqueteeres tooke flight, whereby three of the Kings Carriages were taken without any opposition, and brought to *Warwick*.

Vpon apprehension of the great danger the City of *London* might fall into by his Maiesties so neere approach, they raised their

their Trained Bands to guard the City both night and day, and are raising Garison Souldiers for the City; And by Order of Parliament sent 12. of their Companies to *Windsor* Castle to secure the same, in case the Cavaliers should make any attempt thither, the Lord Maior sending out warrants throughout the City that every man should stand upon his guard, and the Officers of the City to use their vigilancy for feare least any conspiracy should bee agitated against the City by the Malignant party, either by fire or otherwise.

And a Committee was appointed according to an Order of Parliament to take care for the speedy setting up of Courts of gaurd and raising of workes for the planting of Ordnance in all speciall places in and about the City and suburbs.

And it was also Ordered that there should bee Bulworkes presently raised in the Fields before the City, to Fortifie the same against any Invasion, whereupon hundreds of men presently fell to worke about diging of trenches and raising of workes in the Field neare *Ranchridge*, and *High-parke* corner as being places of great consequence and for the present conceived to bee most in danger.

There was also an Order made by the Parliament for the speedy raising of Sea men to be imployed for the Guard of the River of *Thames* in case of opposition, and also to be drawne up for land service in case of any imminent occasion.

And the Houses of Parliament taking into consideration the great danger the Kings Children at Saint Iames in *Westminster* would be in case of any invasion, Ordered that they should be removed from thence, for more security into London, and that some convenient House in the City should be appointed for their aboade, and that untill such time as a Convenient place should be found out, there should be a strong Guard of the Trained bands placed about Saint Iames House day and night, for their better safety and protection, they have appointed the Earle of *Pembrooke* their protector.

Master *Griffith* a Minister parson of Saint *Mary Magdalens* neare Fish-street London, having been a long time very malignant against

against the Parliament and preached of late divers seditious Sermons full of invection and bitter language against the Parliament was this day apprehended and brought before the Parliament as a delinquent and Committed to prison, till further leisure for his examination that so he may be brought to Condigne punishment for his offence.

Information being given to the Houses of the great disorders that have lately been at Paules Church in London on Sundayes by reason of the malignant party in Service and Sermon time Ordered that the Lord Major should take speciall care that Paules should from hence forth untill these distractions were over, be shutt up on Sundayes and no Sermon nor service used there to prevent disorders.

This afternoune there came a post to the Parliament from the Lord General's Army, that informed that his Majesty with his Army had been at *Banbury* but was bravely resisted by the Townesmen, who stood upon their Guard and fortified the Towne as well as they could upon assaine by stopping up the passage with Loggs of wood, cutting downe trees, and laying them in the way with Carts Harrowes, and other provision whereby they kept the Cavaliers out of the Towne; and that the Lord Generall with his Army marched close after his Majestie and at the time of this posts comeing from the Lord Generall which was on Sunday morning last, he was within a mile of the Kings Army not farr from Banbury, and that the Armies were ready to give battell.

Not halfe an houre after this, came an other post to the Parliament who informed that on Sunday before noone both Armies mett in the valley neare Kinton in the mid way betwene Banbury and Stradford upon Avon, and that they have had a very hott Skirmish, their Ordnance playing very hott from 12. a clock till three in the after noune and made great slaughter, and then the maine forces ioyned Battle both horse and foot, and had a furious Skirmish on both sides which continued for all that day.

That upon the first beginning of the skirmish the Beacons all about

about the Countreys thereabouts were ſet on fire; and great preparations were made in all places to aſſiſt the Lord Generall, and much company came with all ſpeed from Warwick, Coventry, and Oxford-ſhire to aſſiſt them.

That the Lord Brookes marching after the army with ſix thouſand men and ſeventeene pieces of Ordnance, with whom alſo came Colonell Hollis, Colonell Hampden, and ſome others came, and joyned themſelves to the Lord Generall, ſoone after the beginning of the fight, whoſe forces ſtood the Lord Generall in great ſtead.

That there were many killed on both ſides, but what number this Poſt could not informe, nor what was the ſucceſſe of the day, for that he came away before the end of the fight.

Further informing, that it was reported that the King continued with his forces in the fight a great part of the day, but afterwards marched ſome foure miles from the army for more ſecuritie.

Upon Tueſday laſt there came three of the Lord Generalls Officers Poſt to London from the Army, and being brought to the Parliament and examined, it appeared that they were not ſent from the Army with any Letters or otherwiſe, but in a very cowardly manner ran from their Companies at the beginning of the fight, and in a baſe and unworthy manner had poſſeſſed the people as they rode along with falſe rumours and untruths, telling of great loſſes, that there were twenty thouſand men killed on both ſides, and that there were not foure men of all their companies eſcaped with life beſides themſelves, and other ſtrange wonders, though nothing ſo, it being rather conceived that their Companies like themſelves upon the beginning of the fight, very valiantly tooke to their heeles and ran away.

But after ſome further inquiry was made after theſe Commanders, it appeared no wonder to heare their ſtrange newes, their names were Captaine Wilſon, Lieutenant Whitney, and one Shankes a Player, and there was Affidavit offered to bee given upon oath againſt them, that one of them ſaid before he went

went o.t with the Earle of Eſſex, that he would take the Parliaments pay but would never fight for them againſt any of the Kings parties and the other two very diſſolute and rude perſons, whereupon the houſes ordered that they ſhould bee all three committed to the Gatehouſe, and brought to condigne punishment according to Marſhall law, for their baſe cowardiſe.

That after noone there came a Gentleman poſt from the army by order from the Lord Generall to informe the Parliament of his proceedings, who declared, that the fight was very hot on Sunday laſt, as was formerly expreſſed.

That after the fight had continued a ſhort time, the left wing of the Lord Generalls horſe, were drawne up to ſervice, but before they had once diſcharged, they ran away, amongſt whom were Colonell Ramſey and fifteen Troopes of horſe, by whoſe baſe cowardiſe the army was put to a great ſtraight, the Cavaliers falling upon the Lord Generalls Waggons, killed their Horſes and Wagoners, and ſet the Wagons on fire, but the right wing of the Lord Generall ſtood it out bravely, and for the London boyes, never men fought with more courage than they did, and on a ſuddaine the Lord Generals forces advanced ſo furiouſly againſt the enemy, that they forced them from their ground, and tooke three of their great pieces of Ordnance from them, and at length beat them cleare out of the field.

That ſo neare as could be gueſſed there was about three thouſand of the Kings ſide ſlaine, but not a fift part ſo many of the Lord Generalls ſide, what men of note are killed cannot of any Certainty as yet be informed, but for certaine the Lord Generall and all the other Lords with him are all ſafe and in good health, whether Prince Robert is ſlaine or no is not certaine, but his Plume was taken up in the fields and brought to the Lord Generall, Sir Edmund Varney Knight Marſhall a member of the houſe of Commons, and the Kings Standerd-bearer was ſlaine, and the Standard was taken in the field by the Lord Generall himſelfe. Earle of Lindeſey Generall of the Kings forces, the Lord Willoughby his ſonne, Sir Edmund Scradling, Collonell Vavaſor, and Collonell Lunsford were taken

taken ptiſoners a great part of the Kings foote upon the hight of the battell tooke to flight, but the Cavalliers, (give the Devill his due) fought manfully and would neither give nor take quarter.

The Lo.d Generalls Souldiours on all hands behaved themſelves bravely and with ſuch manly Courage that they deſerve much honour for that dayes ſervice, for the London lads they can never bee enough praiſed for their brave atcheivements.

What was don on Munday, this poſt could not informe, for thahe came away in the morning a litle before the Lord Generall with his Army marched into the Field.

By letters from Yorkeſhire it was for certaine informed that Captaine Hotham hath made good Cawood Caſtle and Selby diſpight of the Cavaliers, that there are three Troops of horſe came to aſſiſt him out of Lincolneſhire, and that for Certaine the Lord Fairfax hath renounced the Articles Neutralitie and hath already raiſed neere upon 1000. men to aſſiſt Captaine Hotham, and they are reſolved to ioyne all their forces together and to cleanſe the County of the Earle of Cumberlands Cavalliers, and intend ſuddainly to march to Yorke Citie, which putes the Array men into greate feare, but Sir William Savile labours by all meanes to make his peace with the Parliament.

Information being given to the Parliament that the Trained Bands of Surry Berkſhire and other places thereabouts came in voluntarily to Windſor for the guard of the Caſtle. They Ordered that the 12. Companyes of the Trayned Bands of London ſhould bee ſent for backe from thence, and imployed for the ſafety of the City.

Vpon Wednesday the Lord *Wharton* and Maſter *Strode* came to the Parliament from the Lord Generalls Army, and informed the paſſages of the Fight, which was much to the ſame effect as was formerly related confirming the relation of the taking of the ptiſoners and Standerd, and that the Earle of *Lindeſey* was very ſorely wounded, that there was 3000. of the Kings men ſlaine, and but 300 of the Lord Generalls, That

there

there was 15. Troopes of the Lord Generalls horſe and 4. Regiments of foote of the left wing run away, which brought the Armie into great diſtreſſe for the preſent, but the Lord Brooke with his forces, Colonell Hollis, Colonell Hampden, Sir Arthur Haſlerigg and ſome others bravely ſupplyed the Lord Generall, and his Excellencie in his owne perſon led up a Regiment againſt the enemie, which put the Souldiers into ſuch heart, that they found recovered their ground and waggons and ſix pieces of Ordnance, which the enemie had taken upon their retreate, at length wholly routed the Kings Army, and the Earle of Eſſex remayned Maſter of the field.

That the fight continued from 12. a clocke on Sunday till after ſixe at night.

That the Lord Generalls Army continued in the field all Sunday night, and on Munday morning the Lord Generall cauſed ſome peeces of Ordnance to be ſhot off and played about the Hills for ſome time to invite the enemy to a ſecond onſet, and continued in the field that day, but they never appeared, That all the Kings foote in the height of the battell on Sunday ranne away, and are diſperſed about the Countreys, and alſo the horſe, there remaining not above 300 with his Maieſty, who are marched with him towards Northampton, That the King all the time of the fight was at Sir Edward Copes houſe at Hanwell, That there was eight of the Kings pieces of Ordnance taken, a Coach, and five Wagons with Ammunition and plates.

Upon Thurſeday there came other Poſts to the Parliament from the Army informing that his Excellency and Army are ſafely come to Warwick, and have layd their Priſoners in the Caſtle there, That the Earle Lindeſey who was dangerouſly wounded, upon his being taken priſoner is ſince dead.

Alſo informing that there is 27. of the Kings Waggons beſides thoſe before related, and 6 pieces of Ordnance taken and brought to Warwick.

There was alſo a Lieutenant Colonell and a Serjeant Major of the Kings party taken about Buckingham ſhire and brought up to the Parliament & are Committed to ſafe cuſtody.

FINIS

[illegible] [illegible] [illegible] [

A DISCOVERY OF THE GREAT FANTASIE, OR, PHANTASTICALL CONCEITEDNESSE.

That is to say,

Of the Antichristian Blindnes of those, that out of a meer false Imagination and Phantasticall Conceitednesse, do hold themselves to be *Christians, Spirituall Divines, Deputies and Messengers or* Spokes-men of Christ, and take upon them, as Mediatours, to save others, whom they call the Secular Lay-men; therewithall, *reviling, traducing, condemning, excommunicating, persecuting*, exiling, and putting to death the true children of God, for not yeelding unto this Phantasie of theirs, conceiving, *that therein they do God great service,* when they busie themselves in weeding the *ground thus, according to their Phantasies,* and endeavouring to save the Angels *a labour against the time* of the Harvest.

Together with a Discovery of the great *Arch-Whore*, and her Paramours or Lovers, whereof the Spirit of God beareth witnesse.

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PHANTASIE, or, FANCIE.

WHen the mind of man doth not deny it ſelf in all humility before God, and is not guided and acted by the Spirit and light of God, but is wiſe and cunning of it ſelf, in it's own power or ſtrength of Reaſon, and the ſpirit of the world; then is the ſame mind revolted from God, and goeth on in it's own guidance and naturall wiſdom, and that is the Phantaſie; which, under the name of Chriſt, and palliating cover of the holy Scripture, pretendeth great matters; but indeed is nothing but a meer juggling; even as *Lucifer* became ſuch a Phantaſt and juggler, when as he withdrew himſelf from the ſacred government of the eternall light, and eſſay'd in his own high mindedneſſe, to be ſomething of himſelf; where alſo he ſeduced the firſt man, that he forſook God, and his command in diſobedience. Therefore, O Man, turn thy ſelf from this power of the Devill unto the living God, through Chriſt the Mediatour and Saviour, leſt by this Phantaſterie and ſelf-conceitedneſſe of thine inveigled-Reaſon, thou become and abide a Phantaſticall Juggler for ever in hell. For without the Truth in Chriſt Jeſus there is no ſalvation.

BRITISH MUSEUM

THE

THE OCCASION OF THE enſuing Treatiſe.

WHereas in many Pulpits, as alſo in ſundrie writings of thoſe that vaunt themſelves true Chriſtians, and followers or ſucceſſours of the Apoſtles, there is nothing ſo common and ordinarie, as reproachfully to abuſe and traduce ſuch as do not agree with their ſelf-conceited-fond opinions, by the termes of Weigelians, Phantaſts and Enthuſiaſts, and that with as much clamour and bitterneſſe as can be deviſed. It was thought needfull to ſhew thoſe Praters ſomething of their own Phantaſterie, whether it might pleaſe God to give them Repentance yet, to acknowledge the Truth, and to be freed from the ſnares of Satan (by whom they are held captive according to his Wil) to grow ſober again; and by ſhaking off and renouncing their erroneous and phantaſtick ſpirit, to receive underſtanding and inſtruction. Which is likewiſe requiſite for the ſimple people and ſuch as want true information, leſt they do make themſelves pertakers with the ſins of others, and participate of the plagues of Babel, but rather that they may ſave their ſouls as a prey out of

1 Tim. 2. 23.

Ezech. 13. 3. Iſa. 29. 14.

Revel 6. 18. Oſe. 7. 8, 9.

the denne of theeves and murtherers.

But let none of those take this as addressed to himself, that in Truth and sincerity doth make known unto his Brethren the true and spirituall knowledge; exhorting and encouraging them unto the true knowledge, and a holy conversation, with the word of the Truth in the Spirit, and with the works, as the fruits of Faith and Righteousnesse in the deed.

Neither also are hereby meant or aymed at any such,
2 Sam. 15, 11: *as in the simplicitie of their hearts (like as those 200 men who did follow* Absalon *against* David *in their simplicitie) hitherto have followed and adhered to the conceits of the Scribes and Pharisees; but rather they are exhorted to open their eyes, and to turn themselves*
Act 26.17,18. Ephes. 4. 21. *from the darknesse and Antichristian Phantastery or sorcery, to the Light,* CHRIST; *in whom there is Truth, and uprightnesse; suffering no longer, to let their eyes*
1 Cor. 2. Colos. 2. *be dazled and blinded with the false Phantastick-conceits, and deceiving glasses of those superfine-wittals, the renowned and celebrated Masters of sublime Sences and opinions, according to their Heathen-Arts, and*
1 Tim. 6. 3. 4. 5. 20. *falsely reputed Philosophy, together with their arrogated spirituall Vicegerencie; lest they be not cast together with the Beast and the Whore into the fiery Lake*
Reve. 19. *at the day of the approaching Judgement.*

Erre not, God will not be mocked.

Isaiah

ISAIAH 3. 12.

O my People! they which lead thee, cauſe thee to erre, and deſtroy the way of thy paths.

WHen as God, to reveal his infinite Goodneſſe, had created the Heaven of Heavens by his eſſentiall Word of the eternall wiſdom, and had made all the Hoſts of heaven by the Spirit of His mouth; hanged the Earth on nothing, and laid a ſure Corner ſtone for her; founded and eſtabliſhed the ſame in his Word: at laſt he formed man likewiſe out of the clod of the earth, and powred the ſoul into him, that worketh in him, and breathed the living Breath into his bodie, and created him according to his Image and ſimilitude, making him a Lord, that he ſhould have dominion over the creatures of the world, and govern the ſame in holineſſe and righteouſneſſe. And though God be preſent to every creature, and filleth all things both in heaven and in earth, (for the Heaven is his Throne, and the Earth his foot-ſtool, and his incorruptible Spirit is in all things, and repleniſheth the whole world) yet in a more eſpeciall manner, he gave his own Breath, the immortall ſoul to man, and framed the ſame for his Temple, Houſe and dwelling-place, with purpoſe to make His aboad in him, and to govern him as an holy and bleſſed Inſtrument to the glorie of His divine Majeſtie; onely Man ſhould wholly give up himſelf to this divine will and government, and claim no propriety in any thing.

Pſal. 33. 6. Prov. 3. 19. Neh. 9. 6. Iob 26. 7. 38. 7. 2 Pet. 3. 5. Gen. 2. 7. Wiſd. 9. 2. Wiſd. 15 11. Gen 9. 2. Ier. 23. 24. Matth. 5. 34. Wiſd. 1. 7. Gen. 2. 3. Iob 33. 4. 2 Cor. 6. 16. Levit. 26. 12.

But when afterwards the firſt man *Adam*, through the deceit of the ſpirit of darkneſſe, who for his Pride was caſt forth from the light into the darkneſſe, had turned himſelf forth likewiſe into ſenſuall luſt on the deſires of his fleſh, ſetting-by

Iſa. 14. 12.

and ſleighting the commandment of God, and with pleaſure and delight arrogating unto himſelf a wiſdom and knowledge of his own, He fell thereby off from God, was captivated by the ſpirit of this world, and ſubjected to the rule of Satan, who ſo infected him with his ſpreading poyſon, that the ſame did cleave not onely to himſelf, but likewiſe to all his poſteritie, whereby they are corrupted body and ſoul to everlaſting death, and become the children of wrath, and are ſatanicall altogether. *Epheſ.* 2.

Wiſd. 1. 13. 2. 3. Yet ſeeing God ever good and gracious, made not the Death nor took delight in the deſtruction of the living; but created man to eternall life, and to his Image, that he ſhould be like unto him: But by the devils envie Death came into the world; therefore alſo God took heartie compaſſion of Man, and of his Wiſd. 10 20. Gen. 3. 15. Grace repaired this fall by his everliving WORD with the promiſe of the ſeed of the woman, who alſo afterwards was born man, and became an Attonement-offering; and graciouſly gave ſuch a light to man, whereby he was ſet upright again, Epheſ. 5 2. Ioh. 1. Ioh 8. 12. and by the vertue whereof he was to fight againſt the ſeed of Col. 3. 4. the Serpent, and overcome the ſinfull deſires of the ſame, in 1 Ioh. 3. 8. the faith of the Covenant: For this womans ſeed, the eſſentiOſe. 13. 14. all word of the Father, is the light and life of men, which doth Ioh. 1. deſtroy and overcome the works of Satan within them; and Col. 1. 15. this Word which was in the beginning, whereby all things Ioh. 9. 5. were created, and are conſerved, is the light of men, which Luk. 2 39. enlightneth every man that cometh into the world, all namely Bar. 3. 38. 4. 2 that receive it, and love not the darkneſſe of their carnall luſt 1 Ioh. 5. 6. 7. and ſinfull affections, as the works of Satan, more then the light, but rather turn from them unto the light, cleave unto it by faith, and ſuffer themſelves to be guided and governed by the ſpirit of it; ſuch have power to become the ſons of God, Ioh. 1. 12. and by the gracious inhabiting of this light, which is Chriſt, Coloſ. 1. 27. to be made partakers of the Divine Nature. For this light, 2 Pet. 1. 4. Chriſt, the eſſentiall Word of the Father, is the onely MediHebr. 3. 14. tour and the onely means whereby the fall of *Adam* may be 1 Tim. 25. aboliſhed, the loſſe recovered, and man again reconciled with God: And this is that day-ſpring from on high that giveth Hebr. 1. 3. light to them that ſit in darkneſſe, and in the ſhadow of death, Luk. 1. 78, 79. that they may walk before God, in holineſſe and righteouſnes,

o all well-pleaſing. Who ſo hath this light in himſelf, the ſame is enlightned; and whoſo hath his ſpirit in himſelf, the ſame is a Chriſtian and anointed; as likewiſe the Patriarchs and the Prophets had him, and were ſaved onely by him; who alſo did ſpeak by them; With him and in him, is all the fulneſſe of the Godhead, and of him and of his fulneſſe, all of us muſt receive: He is the true Vine, and we are his branches, participating vigour and life of him and his fulneſſe, and without him none is able to do any thing. He is that ſpirituall Rock, from whom the Fathers drank their ſpirituall drink, and all the regenerate to this day, ſtill eat and drink this ſpirituall meat and ſpirituall drink, not in a Phantaſticall or imaginarie manner of ſenſuall reaſon, but in Truth: For in Chriſt there is Truth and Reality, and from thence do flow the rivers of living water ſpringing up into everlaſting life, out of them that do beleeve in him, and are partakers of his Spirit.

2 Cor. 4. 6. Rom. 8. 1 Ioh. 2. 27. Act. 15. 11. Oſe 12 10. Col. 1. 19. 2. 9. Ioh. 1. 17. 10. 11. Ioh. 15. 5. 1 Cor. 10. 3, 12, 13. Ioh. 14. 6. Eph. 4. 21. Rom. 7. 6. Ioh. 4. 14. 7. 37, 38.

But whoſo hath not this Spirit, the ſame is no Chriſtian; and whoſo doth not in Truth eat and drink this ſpirituall meat and drink, as the right and true bread of Heaven, and water of life, the ſame hath no life in him, but his ſoul muſt eternally ſtarve and periſh, and his body muſt become an everlaſting Darkneſſe; and whoſo hath not this Light and Word of Life dwelling in his heart as in a living-Temple of God, the ſame is none of Gods, but a veſſell of wrath and of the ſpirit of darkneſſe, who ſets him on to all evill, and at laſt doth precipitate and caſt him into perdition.

Rom. 8. 10. Ioh. 6. 53, 54. 1 Ioh. 5. 9. Luk. 16. 23. Ioh. 8. 21. 24. 44.

Now although this be the onely Truth, and altogether undeniable according to the verdict of the Scripture of the old and new Teſtament, and that onely and ſolely by this light of grace and Truth, all the Patriarchs, Prophets, Apoſtles, and all other children of God were ſaved, and yet are ſaved to this day; as alſo indeed there is no other Goſpel, none other name or way, wherein we ſhall or may be ſaved, but Chriſt the WORD and Light of life, who truly and really hath his dwelling and aboad in the children of God, and as the well-beloved Son of God maketh them to become gracious ſons and daughters of God, and partakers of the Divine Nature. Yet many there are that boaſt and vaunt themſelves the Miniſters of the Word, though falſely, who moſt impudently and blaſphemouſly

Act. 15. 11. Act. 4. 11, 12. Ioh. 14. Chap. 6. 19. 2 Cor. 6. 16, 17, 18. 1 Ioh. 5. 7. Epiſt Iud. ver. 19. &c.

mouſly dare take upon them, to deny and traduce, nay like unto mad dogs, with fearfull, and execrable barkings, bailings, railings and calumnies, to ſet upon and perſecute this gracious inhabiting of Chriſt in his faithfull members; warning and exhorting the ſimple ones, to beware of ſuch Men, and their Doctrine, whom they do call Diſtracted, Mad, Phantaſtike, Enthuſiaſts, Dreamers, Inchanters, &c. as they would do of the Devill himſelf.

Pſal. 12. Iam 2. 19. Matth. 7. 21. Matth. 24. 2 Theſ. 2. 4.

On the other ſide, they are ready and forward enough to boaſt and brag much of the ſtory of Jeſus Chriſt, according to their heatheniſh-Arts and deceitfull-prating; ſitting in the Chair of Peſtilence, and puffing up themſelves, like ſo many proud and gariſh Mountebanks talking and glorying of Chriſt, His Perſon, his office, how he hath ſatisfied for mankind; how he hath ſent them forth as his own Meſſengers, inſtead of the Apoſtles; that whoſoever heareth them, doth hear Chriſt himſelf; what they ſay is the Word of God, and ſpoken as from heaven; Chriſt had ſaid: *Come unto me all ye, &c.* Therfore men ought to come unto them, hear them, for where elſe ſhould they find Him? Yea, that ſuch as heard them, receive the Faith and holy Ghoſt thereby, and none otherwiſe. They are forſooth the means, the pipes and conduits whereby God doth ſave men: by them God takes away the ſins of men; By them he makes men partakers of the body and blood of his Son: And he now that beleeveth them in all this, and forſaking Chriſt the living Well, doth ſeek the ſame in Chriſts ſtead at their hands, and doth honour and make much of them for it; He it is, whom they commend for a true Chriſtian, and one that hath the true and ſaving faith, albeit he live not accordingly, nor ſhew forth ſuch an holy converſation, as Chriſt commanded, and his Apoſtles and other Saints of God approved, by being themſelves living patterns and examples thereof: O, ſay they, that matters not greatly, and can do them no harm; let them but acknowledge themſelves poore ſinners: the Prieſts have power to pardon, and abſolve them in Gods ſtead, and to take away the ſins from them. Chriſt hath ſuffered death for them, that they need not live ſo exactly; what had his dying availed elſe? Let them but be of good chear; and apply his merit to themſelves; why the verie

Preachers

Preachers themſelves, although they do exhort others to a Chriſtian life and converſation, and ſit in the chair of the Apoſtles, yet they are not able to live thus; But the office which they are in, hath that power and vertue; that men ſhould give heed unto it, and to their preaching and ſpeaking, not to their life and converſation, they were but men themſelves, even as others. By this falſe prating, the true ſpirituall knowledge of Chriſt is extinguiſhed, and nothing remaineth but an hiſtoricall relation, together with the hypocriſie and apiſh imitation; the children of men are utterly turned away from Chriſt, and cauſed to walk in their vanities, and the luſts of the fleſh and corrupt reaſon, whereunto they are inclined by their old Adamicall-nature, and do nothing but deviſe evill; and it is manifeſt, how, according to the courſe of this world, they live worſe then the Heathen, being altogether ruled, driven, and acted by the ſpirit of Darkneſſe, that hath his work in the children of unbeleef according to his own pleaſure; and yet do perſwade themſelves, by reaſon of the promiſes of libertie, their ſhepherds feed them withall; that for all that they are very good Chriſtians, and have the faith, if ſo be they do but frequently repair to them in their ſtone-Churches, Pulpits, and Confeſſion-chairs, and reverence the Miniſterie, then all is well enough with them. Thus by the deceit of ſuch men being the inſtruments of the Devill, and not Paſtours but murtherers of ſouls, they encourage and ſtrengthen their old *Adam* in his carnall luſts, and the ſenſuall deſires of their ſelf-love, every where and in all occaſions, to ſeek and advance thereby their own glory, eaſe and benefit, directly againſt the commandments of Chriſt, againſt the doctrine and examples of the Apoſtles, who inceſſantly inſiſt and urge that the old *Adam*, that is, the outward man, together with his ſinfull luſts and deſerts, ſhall and ought to be ſubdued, crucified and killed; that man muſt deny himſelf, forſake all evill in his heart, and taking his croſſe upon him, follow Chriſt; that we muſt ceaſe to do evill, fear God and do good, and Chriſt alone muſt give the power and ſtrength hereunto, by his Spirit; to whom being ſealed by him, we muſt ſubmit to receive inſtructions. *Tit.* 2, 12. *Gen.* 6, 2, 3.

2 Tim. 2. 13, 14. 15, 16, 17. 2 Pet. 2. Ezech. 13. 10. 18, 19, 22. Gen. 18, 21. Epheſ. 2. 12. 2 Theſ. 2. 9. Ezek. 22. 25. Eph. 4. 17, &c. Rom 6. 12. *Cap.* 7. 4. &c. Gal. 5. 16. *cap.* 6. 7. 1 Pet. 2, 12. 4. 3. Matth. 16. 24. Luk. 17. 33. Ioh. 12. 25. Ioh. 15. 5. 1 Tim. 1, 5. 6. 3.

Behold and conſider now how farre theſe people are from

Chriſt, and the true faith, and how ſhamefully they do beguil both themſelves and others, with unprofitable imaginations and ſuppoſed opinions, conceit and tongue-faith, comforting themſelves from without in their imaginarie and Phantaſticall apprehenſions, with the merit and ſatisfaction of Chriſt, ſtroking and ſoothing thereby their old Man, in his ſinfull courſes; but cannot endure the Spirit of Chriſt, or the inward Word of God in the Heart, as in his Temple; reviling and traducing that gracious inhabiting, deſpighting and gainſaying the holy Ghoſt openly; and thus indeed rejecting the true foundation and corner-ſtone of the everlaſting covenant in their building.

Pſal. 50.16,17
Iſa. 29.13.
Matth. 7.26.
Ioh 5.38.
Hebr. 10.29.

This beloved, is indeed a moſt falſe pernitiouſly and deadly fooliſh Phantaſie whereby theſe Phantaſticall Men, together with all that cleave unto them, and ſeek for light in darkneſſe, do precipitate and plunge themſelves into everlaſting Darkneſſe. For he that is not united with God by the inhabiting of Chriſt, the true and onely light, in a true faith, muſt remain thus ſeparated from God, and enchained with *Lucifer* in darkneſſe for ever. Therefore take heed and underſtand yet at length ye children of men, that, when your Preachers do deny and traduce the inhabiting of Chriſt in the true beleevers, they do ſpeak too preſumptuouſly againſt Chriſt and againſt his members (who by the inhabiting of the Spirit of Chriſt in them, or by the participation of the Divine Nature, are truly ſealed and new born to be the children of God) and truly the apple of his eye.

Luk. 11.39.
Ioh. 17.10. 20.23.
1 Cor. 1.9. Hebr. 3.6. and 6.6.
2 Pet. 2.1.
2 Pet. 2.4.
Ephes. 4.30.
2 Cor. 1.22.

But of themſelves, that deny this inhabiting of Chriſt, and that Chriſt doth not dwell in them, not feeling him in themſelves, and denying the Lord that bought them, it may be truly ſaid (according to the ſaying of Chriſt to the Jews) *Ye are of your father the devill, and the luſts of your father you will do: He was a murtherer and a liar from the beginning, and abode not in the truth, becauſe the truth is not in him. When he ſpeaketh a lie he ſpeaketh of his own.* For this is manifeſt by the likeneſſe of theſe Scribes and Pharifees of the New Teſtament, with theſe of the Old Teſtament which had the word of God not dwelling within them, and called Chriſt a made man and an inchanter; and plainly ſhewed by their hypocriticall and carnall courſe and converſation, and the fruits thereof, that not Chriſt but Antichriſt,

2 Pet. 7.
Ioh. 8.44.

Matth. 11.30.
Hebr. 10.29.

Antichriſt, which is the ſpirit of Darkneſſe, and the Prince of this world, did inhabite them, and wrought ſuch works.

Now conſider yet further, dear Man, that by reaſon of and from this inhabiting and anointing, all Chriſtians are children of the light, Prieſts of the Lord, a royall prieſthood and holy peculiar people of God, that ought to declare the power of him that called them out of darkneſſe to his marvellous light, and waſhed them through his blood, and made them Prieſts, to preſent their bodies a living ſacrifice, holy and acceptable to God, and to crucifie and deſtroy the works of the fleſh, and the earthly members in their luſts; to offer up the calves of their lips, as the fruits of the ſame; in a praiſe-offering to God through Chriſt; and to preſent the cenſor of the heart full of the ſweet-ſmelling ſavour of prayer. For as in the old Teſtament, none were permitted to be a prieſt, and to burn incenſe before God, but *Aaron* and his ſons, that iſſued from him as from a Rock, ſo in the new Teſtament none is a Chriſtian but he that is cut out of Chriſt the living Rock, and built upon him, and none dare draw neer unto God with his prayer, but he that is regenerated of Chriſt. And to his throne of grace they all approach with cheerfulneſſe, that will obtain mercie from God their heavenly Father, through the ſame mercie ſeat, Jeſus Chriſt, by whom as the well-beloved, they are acceptable before God. *Epheſ.* 1. 6.

Iſa 61.6: 1 Pet. 2. 9. Rev. 1. 6. 9, 10. Rom. 12. 18. Gal. 5. Hoſ. 14. 3. Heb. 5. 13. Revel. 5. 8. Numb. 16. 2 Chron. 26. 16. 1 Cor. 10. 4. Cap 3. 16. Matth. 16. 18. 1 Pet. 1. 23. Iſa. 8. 18. 1 Ioh 5. 1. 14. Matth. 3. 17. Ioh. 1. 13. c. 4. 34. c. 16. 26.

And upon this ſame ground alſo, all true Chriſtians are not ſecular but ſpirituall men, for they cleave unto the Lord, and are one ſpirit with him, which Chriſt hath given unto them from the Father, and thereby ſealed them; whereby likewiſe as by a ſhewing light, there ariſeth in their hearts the enlightning from the glory of God in the face of Jeſus Chriſt, aſſuring and teaching them inwardly, and not onely making their hearts ſure, but working withall the fruits of the Spirit within them, ſuch as are faith, love, patience, peace, kindneſſe, meekneſſe, &c. and therefore they are ſpirituall people, hating the works and fruits of the fleſh; ſuch as are, adultery, fornication, uncleanneſſe, laſciviouſneſſe, idolatry, ſorcerie, enmitie, ſtrife, envie, wrath, hatred, variance, diviſions, ſeditions, murther, drunkenneſſe, gluttony, pride, ambition, extortion, covetouſneſſe, and the like; all which do mark out a ſecular, worldly

Hebr. 5. 16. 1 Cor. 6 17. Ioh. 14 16, 17. 2 Cor 4. 6. 1 Ioh. 2. Gal 5. 16. Ier. 7.

and carnall man, where they are committed. But those that belong to Christ, do crucifie their flesh with its lusts, and desires; and as they live in the spirit, so they walk likewise in the spirit; and are in deed and in truth no secular or worldly but spirituall men; however otherwise by their places and offices here, they may be Kings, Princes, Nobles, Citizens or Pesants.

Mark then and try thy self, O Man, what fruits there break forth in thy life from within, and how thy heart is disposed inwardly in its thoughts and affections, whether thou be a secular or spirituall person: Let not the prating of those falsely called spirituall or Divines with their outward Church preachings, confessions, and communions deceive thee; but go and try now thy own self, whether Christ doth dwell and live in thee, whether thou be in the faith, fit or unfit, exercise love, yea or no, and let not their pretended difference trouble thee, that they do call themselves the Priests, spirituall ones, and men in holy Orders or Divines, and these of thy Rank and Qualitie the secular and Lay-people. *The Devill*, as the spirit of Darkness, hath taught them to devise this difference, whose spirituall creatures they are; for he can likewise transform himself into an Angel of light, and is a spirit; why not then as well also his own Apostles and Ministers? but as he is a spirit of Darkness, so are they spirituall ones of darkness, or altogether worldly and carnall, whose belly is their God, and whose glory is their shame; for that is one and the same before God, and their end will be according to their works.

Matt 5.15.20. 22.34.35. 23.25.26. 2 Cor. 13.5.6. 1 Cor. 11.13. Phil. 3.19.

But all true regenerate Christians, are spirituall indeed, and bring forth the fruits of the spirit, let them be for outward office or charge, what they will, Emperor, King, Prince, Noble, Citizen, Peasant, Preacher, hearer, they are all of one spirit, one soul, and lay hold on the unity of the spirit; and there is no difference, they be all but one in Christ; there is neither Greek, nor Jew, neither circumcision nor uncircumcision, neither Barbarian, nor Cithian, neither bond nor free, neither servant nor master, maid nor mistresse, and so also neither estates spirituall nor secular or temporall, neither *Laicus* nor *Clericus*, neither Priest nor Lay, but Christ is all in all, and Love the Bond of Perfectnesse, doth tye and knit them altogether

Phil. 1.27. Gal. 3.26.4.5. Col. 3.11.

gether into one ſpirit, alſo many members of one body, whereof the head is Chriſt.

See now and conſider the great Phantaſtery of thoſe, that among ſuch as would be the people of God, do vaunt themſelves the ſpeciall Prieſts the ſpirituall ones, the powerfull Miniſters of Chriſt, pretending, they teach the others in Chriſt his ſtead, provide, revive and comfort their ſouls, with the aſſurance of everlaſting ſalvation, pardon them their ſins, which God did take away by their means; nay they were the means, whereby, as by a pipe or conduit, God did impart faith and the holy Ghoſt unto men, and ſave them, ſouls and bodies, everlaſtingly, they muſt be preſent by all means, if any doth mean to enjoy a bleſſed departure out of this world; of them and by them they are fed in their ſouls with the body and blood of Chriſt; if they do but pronounce the word of conſecration upon it: and when they adminiſter Baptiſme, that the ſame is the Regeneration; that they themſelves are the apple of Gods eye, the Meſſengers of his mouth; that he that heareth them, heareth Chriſt himſelf, and by them God doth teach and inſtruct mankind; that God will do nothing without them, unleſſe it were in caſe of extremitie, then he ſupplied their part himſelf, yet not indifferently with all, but with ſuch onely, that had formerly honoured and renounced them and their Miniſtery; that none ought to ſtumble or take exception againſt their ſcandalous life, and converſation; but look onely upon their function and upon the word, that it ought to be eſteemed a great mercie of God, that he is pleaſed to give and communicate his graces to other men, by ſuch polluted ſtinking veſſels and conduits: that the doctrine is pure and ſound ſtill, be the Doctor never ſo vile and rotten, nay though he were the Devill himſelf. Col. 2, 18. 23.

Lo the ſwelling and ſtrange imagination, and the Phantaſticall conceitednesſe, thus men are inthralled withall, by the deceit of the ſpirit of darkneſſe, who caſteth ſuch a miſt before their eyes, in their arts and ſciences; that they are not able to diſcern the light of the truth, for the thickneſſe thereof; but are fallen into theſe abominable Antichriſtian blaſphemies againſt God and his Chriſt, and ſeducing ſuch as follow them into the ſame Phantaſterie. 2 Cor. 4. 4.

Silly and beſotted men! how, I pray, ſhall they be able, to provide for comfort and ſolace, their or other mens ſouls, when as we ſee them to be ſo careleſſe and ſuperficiall in regard of their own? Do they not live in all carnall pleaſures, in luxurie, uncleanneſſe, drunkenneſſe, gluttonie, deboſtneſſe, in greedie purſuit of vain glory, and filthy lucre, in pride, envy, wrath, hatred, ſtrife, contention, falſhood and deceit, walking altogether after the fleſh; How can they be ſpirituall, I pray? they are ſtark dead in ſin, and utterly ſtranged from the knowledge of themſelves, how ſhall they be able to ſhew thee the way to life? How ſhall they teach thee that knowledge of God, that is proper onely to the anointing, which they have not at all, but ſlander and deride rather.. Their wickedneſſe and vice, is the very ſame the Prophets taxed in the Prieſts and Shepherds, and Chriſt and his Apoſtles reproved in the Phariſees, and the learned among the Jews; therefore read and peruſe the ſame and thou ſhalt find all things agree with the practiſe of theſe falſly termed Divines or ſpirituall men, and that they prove yet worſe in all regard.

Matth. 23.

1 Pet. 2. 25.
Pſal. 23.

Ier. 31. 25.
Mat. 11. 28, 29.
Pſal. 107. 9.
Col. 1. 27.
1 Theſ. 1. 3.
Iſa. 44. 24.
Ca. 45. 19. 22.
Iſa. 42. 8.
ca. 48. 11.
Rom. 1. 22.
Ier. 23. 24.
Iſa. 57. 15, 16.

1 Ioh. 1. 2, 3.
Iſa. 45. 11.
Iſa. 44. 2.

Blind-Guides alas! how ſhould they be able to ſpeak comfort to any mans ſoul, and to allay their fiery trials, agonies and temptations, with heavenly cordials; the ſame lying not all in any mans power, for onely Chriſt and none but Chriſt, is the Archſhepherd and Biſhop, yea the Phyſitian and the Phyſick it ſelf of the drooping and diſtreſſed ſouls: they can find no reſt in any humaine comfort or babling, but onely and ſolely in Chriſt; that uniteth them with God; and gives them life; for Chriſt is our life, and he in us is that firm and undeceiveable hope of everlaſting glory. He it is that blotteth out our tranſgreſſions, for His ſake, and diſpelleth our miſdeeds, as a cloud, and our ſins as a miſt. Therefore, turn away thy ſelf from theſe blind leaders to Chriſt himſelf; for it is he that redeemeth thee, and he will give his glory to none other, neither to thoſe ſelf up-ſtart carnall-Idols. He needs no deputie nor Vicegerent; but as he filleth heaven and earth, ſo he dwelleth in ſin-broken hearts, as in his Temple, and comforteth the ſpirit of the humble and drooping, and hath not need of any other means or Mediator. And the true Meſſengers of God do teſtifie and declare this unto their brethren, and direct the

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ſame to Chriſt himſelf, as to the well and ſpring of Life: to Him that made them, and that was with them from their mothers wombe; and they do not take upon them to be his Vicegerents, as if they were able to comfort or ſave the ſouls of men.

Who am I? ſaith St. *Paul*. I have betrothed you to a husband that ye ſhould cleave to Chriſt, as a pure Virgin; & not ſuffer your ſelves to be led aſide by the wiles of Satan, from the ſimplicitie in Chriſt, to be directed to ſuch or ſuch, or to call your ſelves after them. Ye ſhall have no Father on earth, ſaith Chriſt, namely, of regeneration, but onely the heavenly Father, who is the onely true Father, of all that is called children in heaven and on earth. How then can ye call theſe men the ſpirituall Fathers of your ſouls, which yet do more hinder then further you, in coming to the heavenly Father: having taken away the keyes of heaven; they neither themſelves will enter therein, nor ſuffer you to get into it, ſhutting the gates againſt you, and frighting you away from it, with their clamours and outcries; leſt in any wiſe ye ſhould draw neer to your heavenly Father, without their means and Mediatourſhip: for do but obſerve, I pray, how Chriſt doth anſwer the Phariſees as they demanded of him, when the Kingdom of God ſhould come; that it cometh not with outward obſervations or ceremonies: neither ſhall ſay lo here or lo there is it, but the kingdom of God is inward and within Man; and St. *Paul* ſaith, The kingdom of God doth not conſiſt in eating & drinking, nor in great ſwelling words, or artificiall prating, but in power and in the demonſtration of the Spirit of God, it being righteouſneſſe, peace, and joy in the holy Ghoſt; that Man is to ſerve God in this kingdom in ſpirit and truth, God being a Spirit himſelf, and requiring ſuch worſhippers as do worſhip him in ſpirit and truth: Therefore alſo Chriſt hath taught us to ſeek above all things the kingdom of God, and earneſtly to entreat and pray to God, that it may come unto us, and be revealed in us.

Unto this kingdom of God, which lies already hid within thee, all the faithfull teachers do direct thee, when as they ſpeak of Chriſt that great myſtery within us, how thou art a Temple and dwelling of the holy Ghoſt; how thou doſt carry the treaſure in the field, and in an earthen veſſell, that the

1 Cor. 3.
2 Cor. 11.2.
Matth. 23.9.
Eph. 3.15.
Matth. 23. 13.
Luk. 17.20.
1 Cor. 4.20.
Rom. 14.17.
1 Cor. 2.4.
Ioh. 4.23.
Matt. 6.10.23.
Ioh. 14.21.
Col. 1.27.17.
Matth. 13.44.
2 Cor. 4.7.
Eph. 2.21.
Deut. 30.11.

grace

Rom. 10. 8. grace may be God through Chriſt the word of life, which is neer thee in thy heart, and in thy mouth.

What do our Phantaſticks pray to this? O, ſay they, that is not to be underſtood: theſe be Paulinfall Phraſes, certain uſuall expreſſions: the Kingdom of God ought to be ſought with them in their vile ſtone Churches, where you may hear them make, *Cicero* like, a number of quaint and curious Declarations and diſcourſes out of the holy Scriptures, after their manner; according to the Idoll Brain or Gloſſes of Antichriſt and humaine learning, every one as he is taught and principled by thoſe humane ſects; Where alſo in the chancell or quire Matth. 24. of their auricular confeſſion, they do forgive the people their ſins in Gods ſtead, and adminiſter their Sacraments: there there they ſay, is the kingdom of God; thither men are called and invited to the great ſupper, by the peal of the Bels, and their pulpits; there they are the ſtewards of the myſteries of God; what others ſay of the kingdom of God within Man, that is nothing to them, but Phantaſterie, Enthuſiaſtrie, in man there dwelleth nought that is good; how ſhould the kingdom of God be within him? Men ought, ſay they, to repair and frequent to their Churches, there is the houſe of God, the gates of heaven, the Citie that he hath choſen, where he hath ſet up the memoriall of his Name, where the great ſupper is celebrated, where Chriſt is cried into men from without.

See, beloved, how theſe men are carried and hurried by the *Act.* 7. 48. 0. 17. 24. *Ier.* 3. 16. 0. 7. 4. giddineſſe and ſpirit of Darkneſſe, Lies and blaſphemies. When the true children of God do ſpeak of the kingdom of God through Chriſt within them, and prove or redargue that Phantaſterie, of God dwelling in houſes or Churches made with hands; (whereof the Jews were wont ſo much to boaſt and glory, ſaying, here is the Temple of the Lord and the Ark of the Covenant) and indeavour to withdraw their neighbour Iſa. 57. 15. 66. from ſuch Phantaſtery to the living God, whoſe Throne are the heavens, and the earth his footſtool, and whoſe dwelling is in a contrite heart; then the ſpirit of lies doth belch forth in his Phantaſticks and giving out, the children of God do forbid, to come to any Churches or Aſſemblies. For they are vexed, when the word of Chriſt is caſt in their teeth touching the Matth. 24. falſe Prophets in ſheeps clothing, that ſay, Here is Chriſt, or

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He is in the wilderneſſe, and in the chamber or chappell; and when thereby their Antichriſtian Phantaſtery is diſcovered; But beloved, be not thou daunted with ſuch lies, for the children of God do not forbid to come to Church, or to frequent the aſſemblies of the congregations, ſuch, namely, as are gathered in the unity of the ſpirit, this they are falſely ſl ndered withall, by the lying ſpirit. that ſwayeth theſe Phantaſtiques, onely they do point at the falſe and fond op nion of theſe Bablers and Idols, that would have men imagine and believe their Phantaſteries, as if God had his dwelling and abode in their ſtony rotten Churches, wherein the ſcreech-owls, Bats, crows, and ſparrows neſtle; there the kingdom of God were to be met withall, perſwading people that there God would hear them in an eſpeciall manner, and what they do propound and tell men in theſe places, they ought to receive and obey as the Word of God, and there none ſhould dare to controul or gainſay them; thus and thereby laying waſte and deſolate the living Temples of the holy Ghoſt, that is, the ſouls and hearts of men; thereof they ſay nothing, or at beſt, but little, and in a very confuſed and intricate manner. N

This indeed is inſufferable to Gods children, and directly againſt the glory of God; that there they ſhould hear of the lies and calumnies of thoſe Phantaſticks, and by their ſilence and connivence, as it were approve and ratifie the ſame before all the congregation, and to deny Chriſt and his glory; and therefore they have reaſon to abſent themſelves from their meetings, ſeeing their gainſaying or proteſting againſt them, would be held a great ſin, although among true Chriſtians, it ſhould be lawfull to every one. But yet they have as good reaſon altogether, to ſpeak againſt theſe wayes, thereby to withdraw the ſtraying from ſuch falſe opinions, that they may poſſeſſe their heart with God, and ſeek for the kingdom of God, according to the doctrine of Chriſt, within themſelves, not ſuffering themſelves to be tied to any place whatſoever. In the mean while they do not deſpiſe the gathering of the congregations together, whether it be a houſe of wood or ſtone; or in the open field either; nor do they ſimply find fault with frequenting of Churches, provided it be done out of a true love to Gods word, and to ſtir up one another with praiers

1 Cor. 14, 26.

Ioh. 4. 21. Luk. 17. 20.

to the praiſe of God in the great congregation, and ſolemne devotions: as likewiſe that the younger ſort may be taught and inſtructed, the elder exhorted and encouraged in their courſes, and erring and ſtumbling ones, be reclaimed, heartned and ſtrengthened.

1 Cor. 14. 23. Hebr. 10. 24, 25. Ier. 7. 4.

Therefore now lay this to heart, and rely on lies no longer when ye hear them ſay: Here is the Temple of the Lord, we have the true Religion, here is the kingdom of God; but amend your lives and doings, dealing righteouſly one with another; and let this be a ſure mark and character, when thy Preachers tell thee that the kingdom of God is to be ſought with them in their ſtone Churches, in their Pulpits, in the Chancell of confeſſion, and in the Lords Supper or at the Communion, inveighing and railing withall againſt thoſe that do not condemne the gathering of the congregations to hear the Word (but onely blame and ſpeaks againſt the falſe opinions, and maintain with Chriſt, that the kingdom of God is within man, and that the Chriſtians are the true Temples and dwelling houſes of God the holy Ghoſt) I ſay again, be ſure then, that ſuch are the many Phantaſticks, and falſe Prophets, Antichriſtian and diabolicall Teachers; and if thou ſuffer thy ſelf to be deluded, and conceited by their means; that, repairing to them in their Churches, in thy carnall wayes and conditions, and ſo hearing them, and fetching the pardon of thy ſins from them for money, an Alms or ſome other outward reſpect, thou haſt there performed thy ſervice unto God, art reconciled with God, haſt been in the kingdom of God, and at his great Supper, and yet doſt not find the kingdom of God in thine own heart and ſoul, but goeſt on ſtill in the old vanity of thy carnall courſes, according to the luſts of this world; then thou art a Phantaſtick as they, and miſerably deceived, for not thoſe that hear the Word here or there from without, but they that have it in their hearts, that keep and do according to it, and live no more in themſelves and their own deſires, but in Chriſt, in God, and according to the will of God, and likewiſe do love one another from the heart in all uprightneſſe and ſincerity; theſe are the children of God in whom Chriſt doth dwell as in his houſe and Temple, and guide and govern them by his holy and bleſſed Spirit.

Luk. 17. 20. 1 Cor. 6. 19. Hebr. 3. 6.

Ioh. 14. 23. 1 Ioh. 5.

Hebr. 3. 6. 2 Cor. 3. 16.

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As for thoſe other, although they ſhall ſay, Lord have we not done great deeds in thy Name; Have we not made excellent and powerfull Sermons, driven out Devils; have we not been conſtant daily and diligent frequenters of the Church, have we not often confeſſed our ſelves and gone to receive the Communion, and abſolution and pardon of our ſins, by thy vicegerents? this is the ſentence they ſhall be doomed withall; Get ye hence ye workers of iniquitie, I never knew you yet; for none ſhall enter into the kingdom of heaven, but ſuch as do the will of my Father. Matth. 7. 21, 22, 23.

Now to ſpeak of the Bond of Brotherly love in the Unity of the Spirit, which is the Bond of Perfectneſſe, whereby the true children of God do love their very enemies; and do good unto them; for when all things ſhall ceaſe, yet love is to abide ſtill, and it is the onely infallible character of the children of God, and Chriſts diſciples; But God himſelf is love, and without him none can love either God, or his neighbour; Therefore true Chriſtian love proceedeth from the gracious inhabiting of Chriſt, who by his bleſſed ſpirit, doth powre out the love in our hearts, which overcometh all croſſes and afflictions, and can be ſeperated from God by nothing. *Rom.* 8. 35, 39. 1 Cor. 13. Ioh. 1 3. 34. 1 Ioh. 4 17. Rom. 5. 4. Ioh. 16.

Conſider and ſee now, I pray, whether thou canſt trace out love in thy Preachers; Verily, if thou do not ſufficiently honour them, and fill their hands; or if thou diſcover but in the leaſt degree or winke that thou doſt not hold and eſteem of them, as of the Vicegerents of Chriſt, and ſuch as are able to pardon thy ſins; or if thou agree and aſſent not unto their Phantaſtick opinions, but endeavour rather to draw and direct both them and thy neighbour out of a tender and brotherly heart, unto that which is good, even, with *Paul* to Chriſt himſelf; & not aſſent to thoſe *Men* or ſelf-authorized Vicegerents; thou ſhalt ſoon diſcover what love there is in them; and by whom they are inhabited; for they do teſtifie it by the practiſe of their abominable ſlandering; reviling, excommunicating, condemning, irritating and enraging of the ſilly multitudes that the *Word and the Love of God* have no dwelling in them. Take a view of Love throughout St. *Johns* Epiſtle, and according to that examine and try both thy ſelf and Preacher, then thou ſhalt be ſoon and eaſily able to diſcern between up- Luk. 10. 45, 46. Matth. 25. 1 Cor. 1 1. 3. 5. Ioh. 5. 41. 38. 3

right Chriſtians, and thoſe Phantaſticks or hypocrites: and beware of giving credit to it, that any one can be a Chriſtian
1 Ioh. 3. that walketh not in love, for he that loveth not, hath not God abiding in him; and he that hath not Chriſt in himſelf, but notwithſtanding his worldly courſe and converſation, preſumeth to comfort himſelf in the immaginarie conceitedneſſe of a falſe-Opinion-faith with the Merit of Chriſt, the ſame doth deceive and delude both himſelf and others. Therefore prove and try thy ſelf, and learn to diſcern and diſcover the Phantaſterie of theſe, that conceive they may love both God and their neighbour well enough, without Chriſts true inhabiting of them.

1 Ioh. 4. 17. Ioh. 6. 44. And by reaſon hereof now turn thy ſelf unto God, the ſource or ſtream and fountain of love; follow his drawings, whither both *Moſes*, the Prophets and all the Apoſtles, yea Chriſt himſelf, and like unto all ſincere and upright Teachers and Preachers do lead and direct thee; and ſo thou ſhalt find the Love of the Father to ariſe within thee, by his living Word; and thy
Rom 5. 5. heart ſeaſoned and poſſeſſed throughly, by this Love, as the holy Ghoſt; without which LOVE, it will be utterly im-
Iam 1. 16. poſſible for thee to love God and thy Neighbour; for all perfect gifts do come from him as from the Father of lights.

One thing more thou art to be minded of, *viz.* that theſe modern Phantaſts do mightily defame and vilifie, as they conceive the true children of God, by terming and calling them, *Enthuſiaſts*; But know, that *Enthuſiaſta* in the Greek tongue doth ſignifie a man endewed with divine power, governed and acted by the Spirit of God, as were in former times the Prophets and Apoſtles, and as all Saints and holy perſons yet are, according to the meaſure, which the Spirit vouchſafeth unto them, for which cauſe the World alſo doth account and call them diſtracted and ſtark mad fools and Bedlams.

Ioh. 14. 24. Whereas indeed theſe are even they, whom Chriſt, together with his Father and the holy Spirit, is come in unto, having made there abode within them: that ſame Spirit teach-
Ioh. 15. 16. 18. eth and leadeth them, whom the world cannot receive, neither ſee him. And he doth dwell in them as in a holy Temple, and
1 Cor. 3. 16. thereby they are partakers of the divine nature, and members
2 Pet. 1. 4. of the body of Chriſt, fleſh and bone, of his fleſh and bone;

and

and by this Spirit that abideth for ever with them, and leadeth the children of God in the right path, teaching, inſtructing, chaſtiſing, ſwaying and governing them, they know aſſuredly, that God is and abideth within them. Thoſe now that are thus qualified are the right and true *Enthuſiaſts*: and are nowhit aſhamed of the Word. As for other matters that are falſely fathered upon them (as if they uſed to ſet themſelves into ſome ſecret corner or other, and wait there for ſpeciall Raptures and Revelations, till ſome ſpirit come unto them, and inſtruct them in this or that, theſe and ſuch like tales and fables) are the forged lies of the Antichriſtian Phantaſts that neither know themſelves, nor Chriſt, nor any true Chriſtian. The children of God know of no other revelation, but ſuch as Chriſt and *Paul* meant, and as is alreadie alledged. He that hath not the Spirit of Chriſt, nor is acted and guided by him, is none of his and no Chriſtian, but an Antichriſt and child of Satan.

Ephes. 5. 30.
1 Ioh. 3.
Ioh. 14. 21.
1 Cor. 1.
Gal. 1. 11.
Ephes. 1. 19.
Rom. 8. 30.

Mark therefore and obſerve well, I pray, ſince theſe Phantaſticks and Raylers do of themſelves confeſſe, that Chriſt and his Spirit do not inhabite them; nay dare moreover call it Phantaſtery, when, *Paul* ſaith, that theſe are the children of God, that are led by the Spirit, by whom they deſtroy the works of the fleſh; blaſphemouſly denying and traducing the inhabiting of Chriſt; it is more then evident, that all their Chriſtianitie, and all their vain glorious babling and prating of Chriſt, is but a meere Phantaſtery, an empty windie Word-Selling which hath neither virtue nor ſubſtance; and becauſe they are not *Enthei*, and have not God within them, therefore they are *Athei*, Godleſſe Athiſts without God; and not being Chriſts, or anointed and illuminated, they are Antichriſts, blinded and darkned, and not being a dwelling of Chriſt and Temple of his Spirit, they are a Babel, the dwelling and abode of unclean ſpirits, and hatefull fowls, wherein the Devill dwelleth, who doth likewiſe appear and ſhew forth himſelf from within them, by their outward works of carnall luſts, coveteouſneſſe, pride, envie, wrath, cruelrie and perſecution, what kind of Bird and Antichriſtian-murthering-ſpirit doth neſtle in their hearts, and what a falſe ſpirit doth iſſue forth in their words, lo, thus they are judged out of their own words and works.

Matt. 12. 30.
Revel. 18. 2.
1 Ioh. 3. 8. 10.
Act. 5. 3.
Cap. 13. 10.

But the time will likewiſe ſoon approach, that all theſe Atheiſts and godleſſe perſons, ſhall become and turn to be the Devils Phantaſiaſts, when, namely, God ſhall execute his judgements now upon them as upon the diſobedient Jews, when for terror and anguiſh of heart, they ſhall lie and lirk in holes, and for the fire of hell kindled in their hearts, and for the gnawing worm of their conſcience they ſhall giddily run about, and howl like dogs, that they may not be ſatisfied, but faint and ſtarve in their ſouls, becauſe they would not endure Chriſt the living water and true comfort of the ſoul, within them, and likewiſe forbad and hindred others from drinking, offering them water for money out of their own corrupt and ſtinking puddles.

Iſa. 66. 24. 2. Eſdr. 13. Pſal. 54.

Iſa. 52. 6. Ier. 2. 13.

Thus then beloved, thou haſt heard, who are the great Phantaſts and Antichriſtian Juglers now adayes, that do but apiſhly imitate that which is true, and thus by their Phantaſticall imaginations deceive both themſelves and others, and fail of the way everlaſting.

Conſider now and try thy ſelf well, and beware of the falſe Prophets and Phantaſts, who according as Chriſt and *Paul* foretold, are riſen in theſe latter times, not by ſingle or few perſons, but in a numerous multitude, pretending his name, and boaſting of mighty ſignes and works; ſeek them out in Countreys, Cities, Villages, try them well, and beware of them, by their fruits thou ſhalt know them: he that is not with Chriſt both in life and Doctrine, and is not led and acted by the indwelling Spirit of Chriſt, to ſhew forth the living faith in love, and only to look in Chriſt, but meaneth to ſooth up and dawbe over his fleſhly luſts, in the wayes of Darkneſſe, and the old man; with the merit and ſatisfaction of Chriſt, ſaying, here in the wildernes, or there is Chriſt, and boaſts of his Chriſtianity, the ſame is no Chriſtian, but an Antichriſt, a Lyar, a Phantaſt, a Stage-player and an Ape; whoſe Chriſtianity conſiſteth not in the Truth which is Chriſt, but in a ſelf-made-imagination and outward-hypocriticall peeviſhneſſe. Therefore alſo it is nothing but Phantaſtery and deceit, whereby men do beguild both themſelves and thoſe that follow them, and fall together into the everlaſting darkneſſe.

Matt. 24. 5. &c. 2 Tim. 3. 1, &c. Rev. 17. 13. Matth. 7. 15.

Glory onely be to God.

A DISCOVERIE OF THE ARCH-WHORE AND HER Paramours (or Lovers) of whom the HOLY SPIRIT of GOD beareth Witneſſe.

IEſus Chriſt, GOD and Man, having accompliſhed the work of the Redemption of Mankind, hath ſent forth his Meſſengers into all the world to gather unto himſelf a Church or Spouſe out of both Jews and Gentiles.

Theſe diſpatched Meſſengers of God, have accordingly taught men with all care and faithfulneſſe, to renounce all earthly luſts and pleaſures, to crucifie their fleſh, to forſake all men, how wiſe ſoever, even themſelves and every thing elſe, that is not God himſelf, and in pure and ſingle hearted Love, to cleave unto their Head and Bridegroom Jeſus Chriſt, as being betrothed unto him, and to be onely and altogether corrected, ruled, led and taught in all ſubmiſſive humble obedience, by him and by his Spirit. 2 Cor. 11. 2, 3

But as the Church began already in the Apoſtles daves, beſides their Bridegroom Chriſt, to honour alſo his Miniſters in his ſtead, to cleave unto & follow them, and to call themſelves after their names, although the holy men did highly rebuke them for, and earneſtly diſſwade them from it, leſt they ſhould be led away, like Eve, by the Serpent from the ſimplicitie or plainneſſe of Chriſt; for as much as they ought to be Chriſts onely and no Mans, and that God doth catch the craftie in the Worke, and confoundeth them with all their wiſdom. So after their Departure is this Adultery broke forth publickly, and the 1 Cor. 11.

Miniſters

Miniſters themſelves have allured the Spouſe of Chriſt unto themſelves with ſweet and ſtately language and ſhew of their office, and have not addreſſed them directly onely and ſolely to Chriſt their Bridegroome (to wait on his Spirit, for life, power, inſtruction and government) but have offered themſelves to provide for the Souls, the Comfort of Eternall Salvation, in the name and ſtead of Chriſt, thereby to win men with ſoothing and magnificent words unto themſelves, according as the Adultery of the Churches and their daughters as well among the Papiſts, and their partie, as among the reſt, even to this very preſent, is but too manifeſt.

Whereas it is a known buſineſſe as well in many other places as in Popery, how there hath been deviſed a ſpirituall marriage between the Miniſters and their Pariſh Churches, which hath its beginning in the call and ordination, is conſecrated, conſummated and perfected by his ſaying or ſinging the firſt Maſſe, and by the impoſition of hands; Whence alſo they are not aſhamed openly to give out themſelves for ſpirituall Fathers, as who like conduits preſume to get ſpirituall children by their Churches, calling them their Pariſh Children, Confeſſion-children.

And although ſome hundred and two hundred yeers ago God raiſed ſome Miniſters, by whom as by his Inſtruments he cauſed his Word to be ſet forth and publiſhed again, and this Adultery to be made notorious and manifeſt. Yet nevertheles the Churches would not deſiſt from their wonted fornication, but being ſet free once out of that painfull Papiſticall brothel-houſe of deſpair, they run, like the Stag, even mad in a wild and unbridled Libertiniſme, beginning anew to doat on thoſe Miniſters and their followers; ſought the comfort of ſalvation at their hands in ſtead of Chriſts, and ſetting aſide their own Lord-Head and Bridegroome (who onely and ſolely ought to inhabite, rule and make fruitfull the ſoul) did cleave unto the ſervants and Miniſters, and called themſelves after their names. And thereby they have plunged themſelves into ſuch horrible Babyloniſh diviſion and confuſion, that the true knowledge of Chriſt and of his holy and precious life, is utterly extinguiſhed, and the true Chriſtianitie turned and changed into a ſectarian confuſion and moſt heatheniſh converſation, where men

men go on every one according to the luſts and greedy deſires of his corrupt Adamicall fleſh; for their own glory, luſt, love and goods, ſnatching at, hating, envying, devouring, ſlandering, condemning and perſecuting one another, and yet for all that ſtill conceiting they have as good a ſhare and intereſt in the Merits of Chriſt as any.

This now is that painted *Jeſabel*, with her glorying and gliſtering outſide; that great Babylon, with her ſo many names of Blaſphemies, the Mother of all Whoredom, with whom the kings of the earth do commit fornication; and being made drunk with her cup of Abomination do ſtorme and rage ſo mightily; and ſhe is carried and ſupported by the ſpotted Beaſt, and the beaſtly world rule here.

And what are her children, that ſhe brought forth by her Paramours and ſpirituall Husbands, but Lyons, Bears, ravening Fowls, Woolves, Dogs, Foxes, Swine, and the like, who every one and all do what they can to perſecute the *Lambe*.

For having ever reſiſted the Spirit of God, Satan the old Dragon hath thereby ſo rooted and ſtrengthened his kingdom and palace in her and in her children; that he governeth and leadeth them at his own and abſolute pleaſure. Hence it is come to paſſe that the Bond of Love, according to the unity of the Spirit, is broken aſunder among men, and Chriſt notwithſtanding they boaſt and glory ſo much of him among all Sects is ſtill crucified by the *Learned*, in his word according to the ſpirit and power thereof, and by the Mighty ones, in his members.

And hence alſo have all the modern Warres and troubles their ſourſe and beginning, which were hatched and broached by nothing ſo much, as by the irritating, prating, urging, ſtreporous and virulent ſqueaking before the Kings and Princes of the Earth, of thoſe three Dragon-Frogs, who ſeek ſtill every one for himſelf to be in better and higher grace and favour with the *Whore* then the others.

But now it is manifeſt and apparent every where, how the *Horns* of this Beaſt, wherein this Arch-whore drunk in Saints blood ſitteth, I mean the Forces and Armies that are abroad in all parts do begin to perſecute this great confounded Whore, devouring her fleſh and laying her deſolate, as it is put into

their hearts, untill the words of God ſhall be fulfilled upon her.

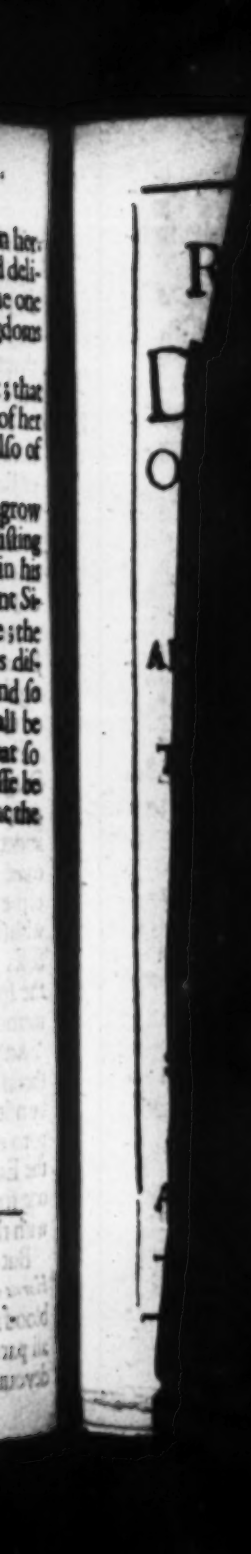
And God hath broken and cut aſunder the *Bands*, and delivereth men every one into the hand of his neighbour, the one to fall by the ſword of the other, and the thrones of kingdoms to come reeling down to the ground.

Happy is he that marketh this, and layeth it to heart; that goeth out of Babel, and doth not make himſelf partaker of her ſins, and abominable whoredoms, leſt ye receive part alſo of her plagues.

But the time is at hand that the Lambe of God will grow wrath, and lay down his enemies for his footſtool; reſiſting and ſeverely avenging ſuch long practiſed Murther, in his Word and Members, and contrarily glorifie upon Mount Sion; the woman that was thruſt forth into the wilderneſſe; the true Church namely, together with her native Members diſperſed and ſcattered as yet, among all parts and ſects, and ſo diſtreſſed by the brood of the Dragon; when as Babel ſhall be made the habitation of ghaſtly fowls. Bleſſed is he that ſo watcheth and walketh as that the ſhame of his nakedneſſe be not diſcovered, but that he may appear in white Robes at the wedding of the Lambe.

Glory onely to God.

FINIS.



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A REMONSTRANCE OR DECLARATION,

Of the names of the Knights and Gentlemen that take part with *Sir Ralph Hopton*, and other Delinquents, in *Devonshire*, and *Cornewall* with the number of their Forces.

Also the names of the Knights and Gentlemen that stand well affected to the Parliament.

The names of those which stand for the King.

Sir *Charles Wray*,
Sir *Robert Raynton*,
Mr. *Pollard*.
Mr. *Ingleby*,
} Sir *John Venner*,
Mr. *Fortescue*,
Mr *Drake*,
and others,

in the North part of the County.

Mr. *Berry*, } { Mr. *Ackland*,

And others, oppolers of these Malignants.

Sir *John Banlet*, } { Mr. *Ash*,

In the East part, opposed by

Sir *George Chudleigh*, } { Capt. *Gifford*,

And divers other well affected Gentlemen, which stand for the King and Parliament.

London, Printed by Tho. Fawcet *Octob.* 29. 1642.

A

REMONSTRANCE

OR

DECLARATION

A Remonſtrance of the Knights, and Gentlemen, that takes part with Sir *Ralph Hopton* and other Delinquents in *Cornwall* and *Devon*, as alſo the manner of the well affected to the PARLIAMENT.

MOſt worthy Sir, having ſo fit an opportunity by this Poſt, I embolden my ſelfe to preſent you thoſe few lines, humbly intreating you to pardon my boldneſſe, There may be divers rumours and flying reports of the condition of our Countie, I will not make repetition of wordes, nor write more then what is needfull, for the troubles we endure at this preſent, I am ſure you are ſencible of, and it is apparantly knowne; to end which, God in his

goodneſſe grant an happie concluſion, and to let you underſtand the ſtate and condition thereof, I will relate it in briefe;

There hath beene no little combuſtion ſince the Earle of *Bath* and his Chaplaines apprehending, the County is greatly divided amongſt themſelves, and great combuſtions betweene theſe ſeverall Gentlemen, *viz.*

Sir *Charles Wray*, Sir *John Venner*, Sir *Robert Raynton*, Mr. *Pollard*, Mr. *Forteſcue*, Mr. *Drake*, Mr. *Ingleby* and others, who ſtands for the King alone in the North part of the ſhire.

Maſter *Berry*, Mr. *Ackland* and others, oppoſers of theſe Gentlemen.

Sir *John Banlet*, Mr. *Aſh* and others, for the Eaſt and Southams for the King.

Sir *George Chudleigh*, and his Sonne in law Captaine *Gifford* and other Gentlemen for the PARLIAMENT in that part, ſo that you ſee there is a great head ſprung up and gotten together; and they have divided

ded themſelves into three parts, which is about 5000. Two thouſand of which are drawne to *Ilfarcome*, expecting ayde of the *Welſh* from the Lord Marquis of *Hartford* or the Lord *Herbert*, but wee heare Marquis *Hartford* is come to his Majeſtie; other three Thouſand towards *Plimouth* and *Dartmouth*, expecting ayde from *Holland*, if not according to expectation, that then to march into *Cornwall* where there is a great partie.

Maſter *Arundell* hath the greateſt Forces there and is able to raiſe more men then halfe the Gentlemen in that ſhire, and hee alone was the firſt that began the Rebellion there, next under him is Sir *Richard Vive*, Sir *Chriſtopher Wray*, and Mr. *Cooles*, as for Sir *Nicholas Slaning*, I beleeve he is greatly abuſed, for having little or no reſiſtance, he was conſtrained to yeeld to Sir *Ralph Hoptons* requeſt; for it ſeemed ſo by the ſtory, for hee manfully reſiſted him and loſt ſeaven Men before Sir *Ralph Hopton* entred his Caſtle.

I can no wayes diſparage Sir *Raph Hoptons* actions, for hee carrieth himſelfe nobly without doing any miſchief or great ſpoile, But Sir *Bevill Greenevile* hath beene a Tyrant, eſpecially to his Tennants, threatning them to thruſt them out of houſe & home, if they will not aſſiſt him and his confederates; I may boldly ſpeake it to my griefe, that he is the onely perſecutor of theſe parts. We have looked long for aſſiſtance and dayly expect it till which time we ſhall live in miſery. The Earle of *Bedfords* Forces billitted up and downe, are but few in number, ſo that little ſervice is expected till a grenter ſupply be raiſed.

There was on Thurſday laſt at *Minmoore*-heath 4. troops of horſe, and a Regiment of foote, under the command of Maſter *Arrundell*, and Sir *Bevile Geenevile*, exerciſed without any reſiſtance; and there was no little daring of Maſter *Carmenowe*, Sir *John Speecott*, Sir *Gyles North*, and Maſter *Trefuſes* to meete them, ſo many, for ſo many; at laſt marching out of the Feild

Maſter *Treſany* one of the Deputies Lieu-tenants with his Regiment of foote tooke Sir *Bevile Greenevile* his Cornet, and Captaine *Spicer* and his Lievtenant Priſoners, and are at this preſent at *Bodnam* Goale, Sir *Bevile* tooke ſome of his company which are Yeoman of worth, and detaines them likewiſe.

The Lord *Mohune* doth no great ſpoyle, but his greateſt malice is at the Lord *Roberts* houſe at *Truro*.

There hath beene lately landed in ſome Creeke in that County 10. or more Seminary Prieſts which is newly come out of *Flanders*, and harbored at Maſter *Arrundell* his houſe, they are mercileſſe creatures, and endeuoureth by many meanes to the Papiſts in that County to uſe a ſpeedie diſpatch for the voting out of the Proteſtants there and there is great way laid for the apprehending of them. Sir *Raph Hopton* hath ſent to the Governour of the Iſle of *Silley* for ſome therein, but they ſtand upon their guard being men with ſtones able to contend with

the

the whole world, and faine would Sir *Ralph* and his Cavaliers ſet footing there, but Maſter *Stukeley* the Governour thereof who is both wiſe and politique, durſt not truſt or entertaine his motion, wee have nothing more to ſay but onely this, our Countrey is very weake for want of Armes, and thoſe few we have are very defective. There hath beene more ſubſtantiall Armour found in Maſter *Chicheſters* houſe at *Arlington*, and at Maſter *Courtney* his houſe, both Recuſants, then in all our whole County, (the Gentry excepted) at the ſearching of theſe Gentlemens houſes, there were many wounded.

Thus deſiring your anſwer of his Majeſties affaires in the North, I leave you to Gods protection and reſt your aſſured friend and kinſman,

GYLES PRESCOT.

From Plimouth, *the* 21. *of October*, 1642.

FINIS.

A 30

Diſcoverie of Treaſon

AGAINST THE

KING,

AND

PARLIAMENT:

Together with the whole KINGDOME:

BEING

The true Copie of a Letter found about a Prieſt lately apprehended at *Clarkenwell* in the County of Middleſex.

WHEREIN

Many of their trecherous and helliſh Plots againſt the Kings Majeſty and this whole State are fully diſcovered, with their practiſes againſt the Parliament, and the Proteſtant Religion.

LONDON,

Octob. 29. Printed by *R.A.* and *A.C.* for *G.Smith.* 1642.

A

Discoverie of Treason

AGAINST THE

KING,

AND

PARLIAMENT:

Together with the whole KINGDOME:

BEING

The true Copie of a Letter found about a Priest lately apprehended at Clarkenwell, in the County of Middlesex.

WHEREIN

Many of their treacherous and hellish Plots against the King Majesty and the whole State are fully discovered, with their practises against the Parliament, and the Protestant Religion.

LONDON,

Octob. 29. Printed by R. A. and A. C. for G. Smith. 1642.

The Copie of a Letter found about a Priest lately apprehended at *Clarkenwell* in the County of Middlesex.

FAther *Rector*, Let not the damp of astonishment seize on your most deare and zealous soule concerning the proceedings of this Parliament, for you must know the Counsell is ingaged to assist the King by way of Prerogative in case the Parliament will resemble the Pelican, which takes pleasure to dig out with her owne beak her own bowels.

You may remember how the late famous and mortall Statesman, the Conde Gundamore, said, King JAMES rockt him asleepe with a fancy and sweet sound of peace to keep up the Spanish treaty. Likewise we were bound to some eminent Statesmen of our own country, to gaine time in procuring the advantagious cessation of armes in the Palatinate, and in the North of the Spa-

nish Nation in vilifying the Hollanders, demonstrating to the King, that the States were most ungratefull to his Predecessors, that the States were more obnoxious then the Turks, and perpetually hindred his loyall Subjects, and had usurped the regality of the narrow seas, in fishing upon the English coasts. This great man had but one principall meanes to further his great designes, which was, that none but the Puritan faction, which plotted nothing but an anarchy, and his confusion, were averse to the most happy union. We steere on the same course, and make great use of an anatchicall election, and have prejudicated the Great One, that none but the Kings enemies and his are chosen of the Parliament: and that the Parliament avowes, that they will begin with the least, and will not give over till they have extirpated him and his posterity. On the other side, the sincere parties that are to be admired for their indefatigable industry, incessantly foment revenge and jealousie in most of the Parliament-men, especially they work upon the

pride

pride and vain-glory of ſuch as have beene impriſoned, poſſeſsing them, that they are the only martyrs & Worthies of the countreys. London is as much diſtempered as Florence; for the Companies are at odds, and the Common Councell have oppoſed their Magiſtrates againſt the old cuſtome, which hath bred a great deal of heart-burning in the city, ſo that twice a day we can divulge what we liſt in Pauls, and upon the Exchange, you ſhall ſee the ſame ſword that hath wounded us, being drawne upon the ſame wound with an oyl that we have, ſhal make us whole. And this ſhalbe done in Parliament, in charming the wiſeſt and temperateſt: with the violent ſort we take a ſtrange courſe, by working upon their paſsions, and inebriating their fancies with probabilities and preſidents, that favourites may wreſtle with Parliaments for a time, but at laſt a Parliament will overthrow their backs: we incourage them with all the wits we have, to fall upon ſome great perſons neere his Majeſty, and perſwade them that now is the time or never, the

King

King being in ſuch neceſsity, inſomuch that we aſſure our ſelves, God hath forſaken and infatuated them, that they ſhall not only ſtrike againſt the ſame rock, but ſink and rake in the bottome of the ſea of deſtruction.

We have now many ſtrings to our bow, and have ſtrongly fortified our faction, and we have added two bulwarks more. For when K. James was very violent againſt Arminianiſme, and interrupted with his peſtilent wit and deep learning our ſtrong deſignes in Holland, and was a great friend to that old rebellious heretick the Prince of Orange, now we have planted the ſoveraigne drug of Arminianiſme, which we hope will purge the Proteſtants from their hereſie, and will flouriſh and bear fruit in due ſeaſon.

The foundation to build up the bulwark muſt be mutation; our mutation will cauſe reluctation, which will ſerve for as many violent diſeaſes as the Stone, the Gowt, Tooth-ache, ſpeedy deſtruction, or perpetuall infufferable anguiſh of the body, which

which is worſe then death it ſelf.

There are other matters in hand of conſequence which we take to conſideration & tender care, which is the ſtate of the Puritans, for they are impudent ſubtill people.

I cannot but laugh to ſee how ſome of our coat have counterfeited themſelves, you would ſcarce know them if you ſaw them. It is admirable, how in ſpeech, apparell and geſture they act the Puritans. They abuſed our ſacred Patron Ignatius in jeſt, but we will make them ſmart for it in earneſt.

I hope you will excuſe my merry digreſſion: for I confeſſe to you, I am at this time tranſported with joy to ſee how happily all inſtruments and meanes, aſwell great as ſmall, do co-operate to our purpoſes.

But to return again to our main fabrick: In the firſt place we take into conſideration the Kings honour & preſent neceſsity, and we ſhew how the King may free himſelfe from his wardſhip as Lewis the 11. did; and for his great ſplendor and luſtre, he may raiſe vaſt ſummes, and not be beholden to his ſubjects, which is by way of impoſition

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and Excise; we instance the Low Countreyes, and shew what a masse of money they raise to pay their armies both by sea and land meerly out of Excise.

Then our Church Catholikes proceed to shew the means how to settle this Excise which must be by an Army of horse and foot; for we have made it sure: they shall be Forraigners, and Germans, vvho vvill eat up the Kings revenues, and spoile the countreys vvheresoever they come; though they be vvell paid, vvhat havock vvill they make then vvhen they have no pay. If the countrey be too hard for the souldiers, they must consequently outrage, vvhich is equally advantagious to us.

FINIS.

A 31

PROCLAMATION

published by the

Lords Justices and Councell

OF

IRELAND,

To annull and make void all Protections unduly granted to the Rebels by certaine Commissioners in divers Counties in Vlster, &c. contrary to their instructions and the intention of the State.

29. octob.

Printed at *Dublin* by *William Bladen*, Printer to the Kings most Excellent Majesty, and now reprinted at *London* for *Edward Husbands*, 1642.

A

PROCLAMATION

Printed at Dublin by William Bladen, Printer to the
Kings most Excellent Majesty, and now reprinted
at London for Edmund Husband, 1642.

A Proclamation,

Published by the Lords Iusticer and Councell of *Ireland*, to annull and make void all Protections unduly granted to the Rebels by certaine Commissioners in divers Counties in *Vlster* &c. contrary to their Instructions, and the intention of the State.

W. Parsons, Jo. Borlase.

WHereas in the beginning of this hideous and detestable Rebellion, we the Lords Iustices and Councell, desirous, if it might be, to give some sudden stop thereunto, so to prevent the spreading thereof, and the growth of it to that heigth to which it hath sithence risen, and conceiving that at that time the multitude was by evill Councell or false rumours, seduced to partake in that Rebellion, who not knowing the truth and depth of the combination, we did think, could not so wretchedly faile in their duty and loyalty to their most gracious King and Soveraign, as so universally to persist in their

tonese of disobedience to his Maiesties authority, but wound with treatable and faire admonitions, laying before them their great danger and the iniquity of their enterprise, have returned to their obedience, wee therefore on the 27 of October last authorised divers persons of quality and trust for the several Counties of Down, Antrim, Armagh, Monaghan, Cavan, Tirone, and Fermanagh (amongst other powers then entrusted with them) to parly with the Rebels, or any of them, and by Proclamation, or otherwise, to proffer his Maiesties grace and mercy to them, or any of them, and to receive such of them into his Maiesties grace and mercy as should submit themselves and desire the same. Yet we held it fit then to accompany the said Commission with our letters to the said Commissioners, wherein we signified to them, that although by the said Commission we gave them that power, yet wee did then let them know, that for those who were chiefe amongst the Rebels, and Ring-leaders of the rest to disobedi-

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ente, that we adiudged them lesse worthy of favour than the others, whom they had mis guided. And therefore for those principal persons we required them to take care not to be too forward (without first consulting this Board) in profering or promising mercy to those, unlesse they the said Commissioners saw it of great and unavoidable necessity: which power entrusted by Us with the said Commissioners was then granted, in respect of the conjuncture of affairs at that time, and to answer the then sudden extremities in the publike service. And wheras we have now received information that a long time after the said power entrusted with them, and when the state of the Countrey was far different from the Condition wherein it stood, at the issuing of the said Commission, and after the generall Conspiracy was fully discovered, and that the Rebels of all degrees and conditions had with hatefull and bloody obstinacy declared their purpose to extirp the British throughout the whole kingdom, without hope of recon-

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tilement, other then by ẏ strength of his Maieſties forces; ſome of the ſaid Commiſſioners (notwithſtanding the premonition given them by our ſaid Letters, & without conſulting this Board thereun) have given Protections of late to many of ẏ ſaid Rebels, being principal perſons & Freeholders, which protections are (in ſundry reſpects) found to be a mighty hindrance to his Maieſties ſervice in thoſe parts, and tending to his Maieſties loſſe and diſadvantage. And albeit we are informed that thoſe perſons ſo protected, have by their miſ-behaviours ſince the protections granted to them, violated the expreſſe, or implyed conditions of all protections, which beſides the unſeaſonableneſſe of the granting of them, contrary to the intent of our direction in our ſaid Letters, might iuſtly give cauſe to have thoſe Rebels immediately ſain upon and cut off. Yet in regard we who are entruſted here by his Maieſty for the government of this his Kingdom and People, are ſo tender of his Maieſties honour, as we neither have done,

done, nor will do any thing, that by any construction, can be interpreted a breach of any Word given by Us, or any other authorised by Us.

We think fit before We proceed to the iust correction of those Rebels, hereby to publish & declare, that all the said Protections granted since the first of March last to any person or persons whatsoever, in the County of Downe, or other Counties above named, shall at the end of ten dayes next after the publishing of this Proclamation at Down-Patrick or Strangford in the said County of Down, or at any other publike place in any of the said Counties respectively stand void and be annulled, repealed and revoked. And we doe hereby accordingly from and after the said ten dayes revoke, repeale, make void and annull them, and every of them, to all intents and purposes, as if they had never been granted, and do order that from and after the said ten daies, they be of no force, nor derive any benefit, protection or security to any of the parties to whom they were so granted. And this

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Proclamation wee require the Sheriff of the County of Downe, and the severall Sheriffs of the said severall Counties respectively, to cause to be proclaimed and published at Downe-Patrick and Strangford aforesaid, and at some publike places in the said severall Counties respectively, that soe all persons whom it may concern may take notice thereof, and that hereafter when by the power and strength of his Majesties Army the said Offenders receive due punishments for their high transgressions, they may not have any colour to pretend the least breach of word in this State or any the Ministers thereof.

Given at his Majesties Castle of Dublin the 19 day of August, 1652.

La. Dublin. Ormond Ossory. Cha. Lambert.
Ad. Loftus. J. Temple. Tho. Lucas.
Ia. Ware. Rob. Meredith.

FINIS.

EIGHT SPEECHES

Spoken in

GVILD-HALL,

Upon Thursday night, Octob. 27. 1642.

Printed in the same order they were spoken, one after the other,

K Wharton (P.) BY 4th Baron Wharton

The Lo: VVharton, *Mr* Strode, *The Earl of* Pembroke, *The Earl of* Holland, *The Lo:* Say.

Also a Letter from Mr. Secretary *Nicholas* to the Earle of *Cumberland.*

Corto: 29 LONDON:
Printed for PETER COLE at the signe of the Glove neere the *Royall Exchange*, overagainst the Conduit. 1642.

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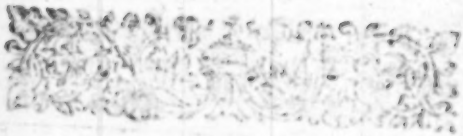

LONDON:
Printed for PETER COLE at the Sign of the Glove, where the Royal Exchange, over against the Conduit. 1642.

MY Lords, and you the Aldermen, and the Commons of this City, in a businesse of this very great consequence and concernment, it was very well known to my Lo: General, that you could not but be full of great expectations, and my Lord had according to his duty taken care for to give information to the Parl. to those that had sent him, of what had proceeded; in the very next place it was his particular respect to this City, to my Lo: Mayor, the Aldermen, the Common Councel, and all the Commons of this City, that they might likewise be acquainted with the successe of that businesse, towards which they themselves had bin at so much expences, and had shewed so much love and kindnesse in all the proceedings of this businesse, for that purpose, because that Letters might be uncertaine, and might miscarry, there being great interception of them, the Forces of the Armies being close together, my Lord thought fit to send M. *Strode*, a Member of the House of Commons, and my selfe, and certainly whatsoever shall be related by us to you, it will be good news, or else we should not willingly have undertaken the bringing of it, and for the truth of it, though we already heare that there are those that have so much malignity as to oppose it, yet the certainty of it wil clear it selfe, and therefore there shall need no Apologies to be made, but that which shal be said to you, shal be the truth, and nothing but the truth, in a very cleere way of relation of what hath past.

Gentlemen, I shall open to you as neere as I can, as it comes within my memory, those things of circumstance which are worthy the taking notice of, and one in the first place shal be, the occasion why so many of the Forces were not then upon the place, which you wil find to be upon very good ground and reason, for the preservation of the Countries that were behind, and of this City, which is the particular thing in the care, and now under the deligence of my Lo: General, to preserve. There was left at *Hereford* which lies upon the confines of Wales, a Regiment of Foot under the command of my Lo: of *Stamford*, and a Troop or two of Horse, that the power of Wales might not fal in upon Glocestershire, and upon the river of Severn, and so upon the West. There was likewise left at *Worcester* (which you all know how it is seated upon the river of Severne, and what advantage it hath to intercept all force that shal come from Shrewsbury down into the West) a Regiment of my Lord Saint *Iohns*, and Sir *John Merricks*.

There was for the safety of *Coventry* (for that was a town it was likely the King might have fain upon) the Regiment of my Lo: *Rochford*; but it seems that his Excellence the E. of Essex his Army did so quickly come up to the Kings, that the King thought it no way fit or advantagious for him to spend any time upon those places, for certainly they would have very quickly been relieved; so that the King slipt by *Warwick* and *Coventry*, which otherwise we conceive they were town he had as good an eye upon as any other towns in the whole Kingdome, excepting this. There was likewise occation upon the suddenness of my Lords march, 2. Regiments of Foot, one under the command of a Gentleman you all know, Col: *Hampden*, and the other under the command of Col: *Grantham*, with some 10. or 12. Troops of Horse, & these were but one dayes march behind, & upon the occation of bringing up some powder, and ammunition, and Artillery, which my Lord would not stay for purposely upon his diligence & desire that there should not be an houre lost in pursuing after that Armie, and that he might make all haste in comming up to this town, and his desire to make haste to keep with that Army was such, that he kept for two or three dayes together 2 dayes march before that Armie, and so there being another Regiment lodged in *Banbury*, occasionally for their own safety, there was with my Lord when this battle was fought u, on the Lords day, 21. Regiments of Foot, and about the number of 35. or 37. or 40 troops of Horse, that which makes me lay this to you, is partly for your satisfaction, that you may know the reasons of the things are past, and partly that you may give the more glory to God for his blessing, and for his preservation of that remnant of the Army which was together, being about 21. Regiments of Foot, and a matter of 35. or 40. troops of Horse.

Upon the Saterday at night, upon a very long march (for they came not in til 9. or 10. a clock at night) the Armie came to *Keinton*, & the next morning about 7. a clock (though all that night there was news came that the King was going to *Banbury*) we had certain information he was comming down a hil, which is called *Edge Hill*, which hath some advantage by nature for Forts, & breast-works, and such things as those are, and that Hil the Kings Armie came down at that time (that Armie which goes under the pretence of being raised for him, and by his authority, for and against the Parl.) his Armie comming down, my Lo: of Essex presently drew out into the Field, and drew his Armie into a place of as good advantage as possibly he could, though the other Armie had the advantage by the hil, which they were possessed of before, and at the beginning of the day the wind it was a-

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gainst us, and was for the advantage of the other Armie. The preparation on both sides was for the making of them ready for fight, and the Kings comming down the hil was so long, that there was nothing done til 4. in the afternoone. And Gentlemen I shal tel you the worst as wel as the best, that you may know all, and that when you have known the worst, you may find it in your judgments, to give the more praise to God for his mercy, after there was so much probabilitie of having such an ill successe.

After that we had shot 2. or 3. Peeces of Ordnance, they began for to shoot some of theirs, and truly not long after, before there was any neere execution, there was 3. or 4. of our Regiments fairely ran away. I shall name you the particulars, and afterwards name you those that did the extraordinary service, whereof you will find those of this City to have been very extraordinary instruments. There were that ran away, Sir Wil: Fairfax *his Regiment, Sir* Henry Cholmleys, *and my Lord* Mandevils. *and to say the plain truth my own. These ran away.*

Gentlemen, you see by this time I am like to tell you the truth, I hope of every thing, but yet I must say this, that though they did so, yet I hope there will be very convenient & very good number of them got together again, that may shew themselves in better condition, and better way of service then yet they have done, I hope so, and by the blessing of God it may be so, for they are but young souldiers, and we have seene very good experience of some of them, that have this last battaile done very extraordinary and gallant service, not long after there was a charge upon the left wing of the horse, and there I conceive there was a matter of 18. or 19. Troopes, and truly I cannot say they did so well as they should, though I hope there are not many of them cut off neither, but that they will be brought together again to do very good service hereafter, but so it is, they had the worst of it, and by this you will see that at the beginning of the day wee might thinke it would not prove so well as it pleased God it did afterwards in the close of the day, for foure troopes were divided, and one part of the horse were not in good order, but it pleased God now to shew himself, for after they had past the left wing of our horse, I cannot say it was in any hands but Gods own providence, the horse that had past through them followed them in part, and went to the Towne where all our baggage was, the baggage of the officers and the private persons of the Army, not they of the Artilery, but the Colonels carts and the Captains carts, and such provision as that, and there they tooke a baite upon our pillage, and fell a plundering, all that while

the reſt of the Army was a fighting, and indeede my Lord Generall had ſome more loſſe then ordinary by ſome clothes and money he had there, but we may thanke God they were away, for thereby the reſt of the Army had the better oportunity to do that ſervice they did.

My Lord Generall himſelfe upon this extremity did begin to ſhew himſelfe to be more then an ordinary man, and in deede I think more then I have heard tell of any man, for he charged up at ſeverall times, once with his own troope of horſe as I remember, but I am ſure with his own Regiment of foote which was raiſed here in Eſſex, and though ſo many ill paſſages happened before, with his owne providence and encouragement, and the encouragement of others, his own troope of horſe fell upon the Kings owne Regiment, (which they had moſt hopes of) which they called the red Regiment, after a ſore and bitter fight (for to give them their due, they fought very well) thoſe of my Lord of *Eſſex* his regiment, and thoſe horſe I ſpake of before) they killed the Kings Standard bearer Sir *Edward Varney*, they tooke the Kings Standard which was raiſed up againſt the Parliament, and it was brought my Lo: General, and he delivered it to a ſervant which was not ſo carefull as he ought to have beene, but it was not taken by force but by the careleſneſſe and negligence of ſome perſons, but it was gotten by force and loſt thus. They tooke likewiſe the Kings General priſoner; and caried him away, they tooke priſoner my Lord Generals Sonne, my Lo: *Willoughby*, that perſon you have heard ſo much of, and beene ſo wel acquainted with here, Col. *Lunsford* which ſhould have had the Tower, hee was likewiſe taken priſoner, and his brother ſlaine, and Sir *Edward Stradling* priſoner, and divers others of quality, My Lo: *Awberney*, and Col. *Vavaſour*, and Sir *Edward Murroy* a Scotchman of great quality, while theſe were upon this ſervice I muſt give the right to divers other of the Officers of the horſe which were upon the right wing, that they did extraordinary ſervice to, that was my Lord of *Bedford* himſelfe who did very galantly, and Sir *Will. Belſore* the late Lieutenant of the Tower, Sir *Philip Stapelton*, and all the troope which formerly had been under ſome other kinde of report, they did extraordinary ſervice, kept entirely to their charge; and though they were long under the power of the other Canons there were ſome 17. ſhot of Canon ſhot againſt them, and they ſtood ſtil, and God be thanked not a man of them hurt, yet there was likewiſe very extraordinary ſervice performed by my Lo: *Gray* and Sir *Arthur Hazelrig*, who indeede was a helpe for to give a great turne to the day by cutting off a Regiment of the Kings which was called

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the blew Regiment, and there were many other Gentlemen of great worth, that did very extraordinary service, too, I would not have you understand that others did not do it, because I remember not their names, for I speak to you now but on the sudden, but there were divers others did very great service, onely these I have named that come to my memorie, and you will heare more of the rest upon other occasions; upon the close of the day we know it for certain, that the best Regiment of the Kings was cut off, and the next his best Regiment, which was that was under my Lord of Linsey; there was all the prisoners taken I told you off, there were those persons of quallitie slain I told you off, and there was as we conceive (this I tell you upon information, as we conceive, and are informed by the Countrie men that saw them burie the dead next day, and bring them up into heaps, there was as is informed, and conceived) about 3000 of theirs slain: and we cannot beleeve, nor we cannot have any information, to give us reason to beleeve that there was above 300 of ours slain; And this was to be observed of Gods providence in this dayes worke, that though it began so improbably, yet before the close of the night, which was two houres, (for they began to fight indeed, but about four a clocke,) we had got the ground, that they were upon, we had gotten the winde, and we do not know, nor by information conceive, that there was twenty men of ours killed, by all the Kings Cannon; when it was night that there could be no more fighting, we drew our forces together, and so likewise did the King; they were then but at a reasonable distance, it may be three times, or six times or some such distance of this room; but in the night the forces of the King withdrew up towards the hill from whence they came; and my Lord Generall amongst others sent my self for to bring on those forces which I told you were a dayes march behinde, (which was Collonell *Hamden*, and Collonell *Grantham*, and those troops of horse, and the Artillery,) and sent to bring them up to him; and

about one a clocke at night, or two a clocke, thoſe forces came to my Lord Generall, and joyned with the reſt of the Armie, and when the King had drawne his forces up the hill, my Lord Generall drew us a matter of half a mile, or three quarters of a mile further from the hill, that he might be out of the power of the Cannon; there we ſtood to our armes all the night, and in the morning drew our ſelves out againe into the fields but we heard no more newes of the other army, more then we ſaw ſome ſcattering men, of ſome three or four troopes of horſes on the top of the hill, which came to burie the dead; and take away ſome of their Cannon, and ſuch things as thoſe were, but they came no more down the hill, neither that day, nor on tueſday, though there were divers reports came to us in the Armie, and I beleeve came hither, that there was fighting on Monday, and Tueſday, yet there was no fighting, for the King kept on the top of the hill, and we came away on Tueſday at four a clocke; ſo that we can aſſure you there was no more action, then was on the Lords day;

Gentlemen I ſhall after I have declared this narration to you, ſay no more then this, that certainly my Lord Generall himſelf hath deſerved as much in this ſervice, for his pains, & for his care, and for the particular ſucceſſe that was upon it, as truly I think ever any Gentleman did; and in the next place, that as God of his owne immediate providence did thus declare himſelfe for the owning of his owne cauſe, ſo you will not forget to apply your ſelves to God, to give him the glory, and to entreat his bleſſing upon the future ſucceſſe.

Maſter

Maſter STRODE *his* SPEECH.

GEntlemen all, as this noble Lord hath tolde you, my Lord Generall hath ſent him up to you, to give you a clear information of what was done: he hath given you ſo cleare a one, that there is little left for me to ſay to you, only my atteſtation, and that needes not, had that beene all, I ſhould have ſaid nothing but in the Innumeration of thoſe regiments that did run away, and of his owne, I muſt needs ſay thus much, when they all were away, he ſtayd with us in the ſervice all that night, this I hold it my dutie to this honourable perſon, it was modeſty in himſelfe to ſay nothing;

I ſhall crave leave a little further, to make you ſome obſervation, that as God did this great worke, and we aſcribe to him the honour, ſo you will looke upon the perſons by whom he did it; In the firſt place, you have heard when as it was 1000 to one but that we had loſt the day by running away of the troope of horſe, and the four Regiments, and then the Generall did draw up his own Regiment, and then did God begin in them to ſhew his owne worke, and it was not onely in them, but by a Regiment raiſed in Eſſex and another Regiment raiſed in this Cittie under the command of maſter *Hollis*, and another Regiment of my Lord *Brookes*, which had the day upon them: theſe were the men that were ignominiouſly reproached by the

name of Round-heads, and by these Round-heads did God shew himselfe a most glorious God; And truly (Gentlemen) they that will report to you the Number of our dead, further then we have reported them to you, must finde them many miles from the Armie, and then they were men that run away so far, that it was no matter who killed them; for our men that we could finde any where about the place, we cannot finde in all (nor thinke) above 300, and you'll say, they were well lost that run away; the boldest men of them that stood were few lost, and they that were so lost, were lost with a great deale of honour; and I beleeve, you will have them in more reputation, then they that live and run away; so that truly I can say no more to you, in such a cause as this is, that you have undertaken with your purses, and with your persons, God hath shewed himself with us, be you but couragious and we never need doubt it; and so we say all.

The Earl of PEMBROOK his SPEECH.

MY Lord Maior, and you Gentlemen of the City, I am commanded, and the reason that makes me trouble you at this time with saying any thing, is by reason of a Letter I have received from the Committee, which I think is a Letter of some consequence, and fitting for you to see; otherwise I am so ill a Speaker after such a Declaration made to you, I have not the boldnesse to say any thing to you: but truely though I say little, and have a bad tongue, yet I have ever had so good a heart to this businesse, that I shall ever live and die in it.

Gentle-

Gentlemen, you have ſhew'd your ſelves like brave and noble Citizens; you have done it with that nobleneſſe, with that alacrity, with that love to God, King, and Parliament, that none of your Anceſtors before you never ſhewed more love, nor care, nor zeal, nor performed that you have done better: I have onely this to ſay to you, If the times are ſuch (not that I think there is any great perill in the Kings Army now, for they have told you nothing but truth) yet when you have ſeen this Letter, you will finde there is very good cauſe for you to crown this work, which muſt be by following it, with the ſame zeal, love, care, and nobleneſſe, and alacrity, which if you do, you may well crown your ſelves with the name of a glorious City; and none more.

The Letter

For his Excellency the Earl of CUMBERLAND, *Lord Generall of His Majeſties Forces in the North.*

MY very good Lord, your Lordſhips of the twentieth of this month I have received by *Stockdale*, and have read it to his Majeſty; who willed me to ſignifie to your Lordſhip, that he is well pleaſed with your Lordſhips continuing of the Sheriff in his place, albeit he ſent a Writ for his diſcharge: his Majeſty takes a ſpeciall notice of your Lordſhips vigilancy and care, in the truſt he hath repoſed in your Lordſhip; as he hath by many very gracious expreſſions declared at ſeverall times, openly, upon conference of your buſineſſe in that County:

ty: Your Lordſhips care of my Lady Dutcheſſe of *Buckingham*, is (I aſſure you) very well taken by his Maieſty. Sir *Ralph Hopton*, and other Gentlemen in the Weſt, have raiſed ten thouſand Horſe and Foot, with which they have already diſarmed all perſons in *Cornwall* that are diſaffected to the King: they have taken *Launceſton*, and are marching into *Devonſhire*, to diſarm the diſaffected there, and ſo intend to come to meet the King at *London*: here are alſo in *Wales* about ſix or ſeven thouſand men levyed for the King, which are to be under Marqueſſe *Hertford*, that will be ready upon all occaſions, to come to his Maieſty; but we hope he will not need their help, having given the Earl of *Eſſex* ſuch a blow, as they will make no haſte again to adventure themſelves in that cauſe, againſt Gods Anointed: I ſhall referre your Lordſhip to the relation of the Bearer, for the particulars. To morrow his Maieſty marcheth towards *London*, by *Oxford*. I am ſo full of buſineſſe, as I muſt crave your Lordſhips pardon that I write ſo briefly; but I am nevertheleſſe,

Edgeſcot, Northampton, Octob. 24. 1642.

Your Lordſhips

moſt humble Servant,

Edward Nicholas.

The

The Earl of HOLLAND *his* SPEECH.

MY Lord Maior, and you Gentlemen of the City, It is more by obedience then confidence, that I ſay any thing to you at this time; my Lords and the Comittee command me, and therefore I ſhall obey them: That that I ſhall ſay to you, is to obſerve in the Relation that this noble Lord hath made: In the firſt part of it, what deliverance God hath ſent you, that in a danger, and indeed ſuch as I am confident all that were there believe the Cauſe of Religion, and Liberty, and all loſt; you ſaw what a preſent turn it had, ſuch a one, as if it did not give them the victory, it gave them the advantage, that is certain; and truely a very great one, eſpecially when it was taken from ſo unhappy a condition as they were likely to be in, wherein God hath ſhewed us what a danger might have fallen upon us: And certainly it is, becauſe every man ſhould conſider in that danger, what he might have ſuffered, and what his cauſe might have ſuffered, and to give you all by this, warning, That as he hath now begun to deliver you onely by his hand, and by his power,

power, he will expect that you will expresse such a thankfulnesse to him for it, as now to make his Cause your work, and to do it with your hands, boldly, and with courage: For this Letter that you heard read now, you see what is threatned against you; the least that you must expect, is this great Army of the Kings, that certainly by the dispositions of those that command it, and have great power in it, you must know what to expect, and what to trust to; they intend you no lesse (and that is to be believed) then the destroying of the City, your persons, and the preying upon your fortunes: This is not all, you see that if this doth not prevail, or be not powerfull enough, an Army must come from the west, the preparation of another in the North from all parts of the Kingdom, the sword is drawn against you: and truly having those ill intentions that they certainly have, it is the wisest course they can take; for in your City is the strength of the kingdom indeed; it is not onely the life, but the soul of it: if they can destroy you here, the rest of the Kingdome must all submit and yeeld, and in that yeelding must give over the maintenance of all that is most dear to them: Therefore if you will now consider how God hath shewed you first, that he hath kept the first blow from you, by delivering of you indeed from such an imminet danger, as it could not be believed it could have been

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recover'd, but by himselfe, and by the power of his hand; this may give you just encouragement to pursue all things that are for his glory, & for the defence of your Religion, and his cause, I am confident, as you will doe it with thankfulnes, and duty, and sincerity to him, so in wisedom, and reason you will (seeing with threatnings there are unto you, you will defend your selves, and your families; nature directs you to it, as well as piety; we only recommend this to you, that you may but know it, and take it into your thoughts, and into your hearts, and then wee are confident your hearts will be raysed with so much piety, with so much courage, and with so much resolution, as you wil defend your selves, and in defending your selves, defend us, the Parliament, and the Kingdome, you may do it, you have power, and we expect it from your affections. *Fare.*

The Lord Say and Seale his speech.

MY Lords and Gentlemen, that little that I have to say, shal not be to set forth your approaching danger, but I shall rather apply my self to stir up your spirits, to incourage you, and to settle this opinion in you, that if you be not wanting unto your selves, which cannot be imagined in this cause, you will have no cause to feare danger; it cannot bee doubted by that which you have heard, but that these malignant mischeivous counsellours, and these men of desperate fortunes that they have gather'd to them, and into whose hands they have put our King, that their intentions are, that this rich glorious City should bee deliver'd up as a prey, as a reward to them for their treason against the Kingdome, and the Parliament, and that your lives should satisfie their malice, your

wives, your daughters, their luſt, and religion it ſelfe the deareſt thing of all others to us, ſhould be made merchandize off, to invite Papiſts, to invite forreigners. Notwithſtanding their intentions let no mans heart bee diſcouraged, you have power enough in your hands, to bring all this wickednes upon their own heads, through Gods bleſſing; if you will uſe your hands, if you will hold them up to ſerve your God, to defend the true religion of Almighty God, to defend your lives, to defend this Kingdome and the Parliament, you need not feare any thing that can bee done by this broken Army, nor feare thoſe things, that are here written in this letter, nor thoſe things that are falſely buzzed abroad by a malignant party, in your City to amaze you, there is no feare of danger, but in ſecurity, in ſitting ſtill; and therefore if you will be ſtirred up (as I cannot doubt, we cannot imagine you will) to do that that every man, both by the law of God, and by the law of Nature in this caſe will bee induced to doe, through Gods bleſſing, you ſhall both honour God, maintaine the true Religion, ſave this Kingdome, ſave the Parliament, and Crowne your good beginnings that God hath pleaſed to ſhew himſelfe unto us in; this is now not a time for men to thinke with themſelvs, that they will be in their ſhops, to get a little mony, this is a time to do that that you doe; in common dangers, let every man take his weapons in his hand, let him offer himſelf willingly, to ſerve his God, and to maintaine true Religion; you may remember what God ſaith by the Prophet, *my heart is ſet upon thoſe people, that are willing to offer themſelves willingly upon the high places*; let every man therefore ſhut up his ſhop, let him take his musket, let him offer himſelf readily, and willingly, let him not thinke with himſelfe, who ſhall pay me,

but

but rather think this, I'le come forth to ſave the Kingdom, to ſerve my God, to maintaine his true Religion, to ſave the Parliament, to ſave this noble city, and when this danger is overcome, I'le truſt the State, that they will have a regard unto whatſoever may be fit, either for my reparation in any loſſe, or for my reward; doe as you doe in common dangers, when there is a fire, men aske not who ſhall pay him his daies wages, but every man comes forth of his doores, helpes to quench the fire, brings a bucker, if he have one, borrowes one of his neighbour if he have not, when the fire is queuched, then the City will regard to repayre any man that hath ſuffered all day, that doe you, every one bring forth his Arms, if he have it, if he have it not, let him borrow Armes of his neighbour, or hee ſhall bee armed from the State; let every man arme himſelfe, and arme his apprentizes, and come forth with boldneſſe and with courage, and with cheerefulneſſe, and doubt not but God will aſſiſt you; for though you bee concerned in all you have, yet this is Gods cauſe, that ſhould be your incouragement, for they are Papiſts, they are Atheiſts, that come to deſtroy you; they come indeed in the firſt and principle aim they have to deſtroy Religion; Papiſts are invited, they have Commiſſions, are theſe men that ſhould defend the Proteſtant Religion, when they are Papiſts, and recuſants. Therefore if that you ſhall come forth, God will go forth with you, he will fight for you, he will ſave you, but how? he wil not ſave you without your ſelves; you may remember what was ſaid, *Curſe ye Meroſh, becauſe they came not out to help the Lord againſt the mighty*; he needs not your helpe, but he will uſe your ſervice, that he may bleſſe you, and therefore let every man be incouraged, let him ſhew his readineſſe, let him ſhew his forwardneſſe; remember

what the Scripture ſaith, *Heare O Iſrael, God is with you, ſo long as you are with him*, the Lord will bee with you in this cauſe, for it his cauſe, but then you muſt ſhew your ſelves ready to bee with him, but I need not uſe theſe ſpeeches to thoſe that have expreſſed already, ſo much affection as you have done, I ſhall onely incourage you to go on; bee not daunted, let not malignant parties that goe up and downe, and would goe about to informe you, that there are theſe feares, and theſe dangers, let them not make you be wanting to your ſelves, feare them not at all; I ſhal conclude with this, that that good King ſaid, *up and be doing, and the Lord will be with you. Finis.*

The Lord Wharton his ſecond ſpeech.

GEntlemen, I ſhall trouble you but with a word or two the one is upon part of that narrative, which I began withal, wherein truly I take my ſelf to be very beholding to that Gentleman that ſpoke after me, that he did not forget to inform you of the extraordinary bleſſing, that God beſtowed upon the courage of honeſt, pious, and religious men; for truely there was very few that did any extraordinary ſervice, but ſuch as had a mark of religion upon them: That which I omitted to tell you, was this, that one great cauſe of the preſervation, and of the ſucceſſe of that day, was the barbarous ſtreſſe, and inhumanity of Prince *Robert*, and his Troops, who whilſt we were a fighting, not only pillaged of the baggage (which was but a poore imployment) but moſt barbarouſly killed Country-men that came in with their teemes, and women, and children that were with them; this I thinke comes not amiſſe to tel you, becauſe you may ſee what is

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the thing they ayme at, which is pillage, and baggage, and plundering, and the way which they would come by it is murdering, and destroying, & therfore it will come in very properly, to incourage you to that work, which these two noble Lords have so well opened to you, which is, the standing upon your defence, and to that I shall only add this, that when you shall have done that in that measure, and in that proportion, (which we do not doubt but you will doe, because you have alwayes shew'd your affections, and your wisedomes, to bee so great in the carriage on of this businesse, I say, when you shall have so behaved your selves,) there is no doubt but Gods blessing will bee upon it, and you will be sure to have an extraordinary back, you will bee sure to have an extraordinary assistance, for the Lord of *Essex* with the whole Army, will bee sure to bee on the one side, when you with your defence will be on the other side, and when that Army shall lye betweene these two, without question they will come to a very short conclusion, when you may reap the fruit of your labours that you have beene at, to your benefit, and your posterities.

Finis.

The Earle of Holland his speech.

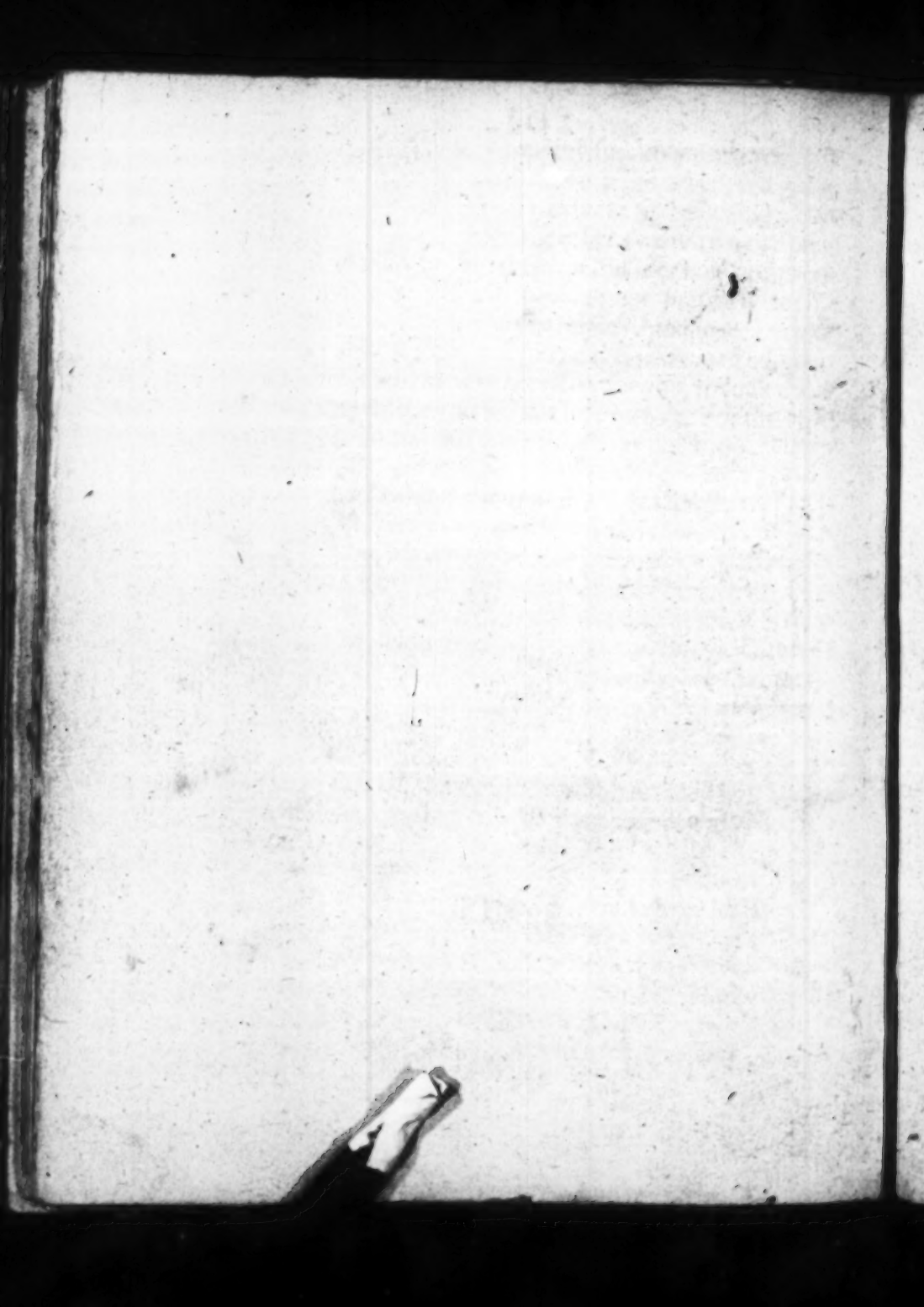
MY Lord Maior and Gentlemen, it is but a word or two that I shall say to you, for the shutting up of this; the danger hath beene represented to you, we must desire you likewise to consider how neere it moves, that you must resolve and act both together; they conceiv this Army will be at *Oxford* as this night, that is within such a distance, as within threee dayes they may march to *London*, it is very necessary for you to provide against

this, as a danger that may bee very ſuddenly upon you, if they ſhould chance to march before the other Army, and with ſuch an advantage, as to breake up bridges, or any ſuch thing, as may hinder the other Army to move preſently, and ſuddenly after them. Conſider how open you are to this danger, if you provide not preſently for it, therefore as we have given you reaſons, (and indeed as you may take almoſt from your owne reaſons to defend your ſelves) that it will be very neceſſary for you, to look upon this as a danger, that you wil not loſe an hour for the providing againſt, and that is all I ſhall ſay unto you. *Finis.*

The Earle of Pembrook his ſecond ſpeech.

MY Lord Maior, and you Gentlemen, I ſhall onely ſpeake one word to you, and that concernes your ſelves moſt neareſt, and you know them better than I a great deale, though I have beene a long time bred in the City for many yeares, truly you that are Citizens, muſt know it better than I, you know you have a great maligant partie in the Citie, you have now time and power to looke to them, leave no time to looke into it, for if you leave that till a time of diſtraction, they will bee a great deale bolder than now they are, now you may doe it in time.

FINIS.



K. England Army 33

SPECIALL

NEWES FROM THE ARMY AT *Warwicke* since the Fight:

Sent From

A Minister of good note, to an Alderman here in *London*:

Wherein is related the names of such that are slain and taken prisoners of both sides:

And also the comming of the Marquesse of *Hartford* towards *Hereford* with 2000. men, but made to Retreate againe by the appearing of the LORD *Stampford* and his Forces:

Also the Funerall of Colonel *Charls Essex* at *Warwick*, His Body being borne to the grave by the Lo: *Mandvill*, Lo: *Brookes*, and some 4. or 6. Colonels:

With other remarkable Passages of truth touching that great Battle, not yet printed, which will give great satisfaction to the READER.

Also a most pious passage uttered by his Excellency to Master *Marshall*, upon their discourse of the Battle.

LONDON,
Printed for *Henry Overton*, at his Shop in Popes-Head-Alley, *Octob.* 29. 1642.

VVarwick, *Octob.* 27. 1642.

WHatſoever was in Dr. *Coxe* his Letter to your ſon, I likewiſe affirme, and thereunto make ſome addition. The Earle of *Lindſey* I ſaw brought dead under his wounds, into *Warwicke* Caſtle upon Tueſday night, the Lord *John*, brother to the Duke of *Lenox*, was ſlain in the fight. The Kings red Regiment of 12. hundred men, moſt of them Gentlemen, were firſt routed by my Lord Generals Life-guard of Gentlemen, and then abundantly ſmitten downe by the Orange Coats, and Sir *William Conſtable* his blew Coats, one of whoſe Enſignes, Mr. *Young* by name, had the firſt honour of taking the Kings Standard, which afterwards an horſeman got into his hands, and rid away with it to the Lord Generall, who bravely flouriſhed it in the field, and then gave it his Secretary, Maſter *Chambers* to keep, and how he loſt it I know not. There are ſlaine on the Kings ſide at leaſt ten for one, though well nigh three parts of thoſe who are ſlaine on our ſide were Waggoners, Carters, and poore unarmed people that ſtood in the Reere to ſee the fight, ſome of them old men, women and Children, a poore piece of valour for ſuch a boaſting enemy. It is reported that Prince *Rupert* was ſo wiſe as not to come neare much danger, but in ſtead of fighting, ſpent his time in pillaging our Noble mens Waggons behinde our Army. We have many men ſoarely wounded, but it was more with flying, then fighting. The Earle of *Bullingbrooke* his ſon, *alias*, my Lord *Samit-Johns* was the chiefe man that was ſlain on our ſide, whoſe body is now embalmed, and prepared for

an interment: Colonell *Charles Eſſex* was buryed with the ſolemnity of a Souldier in a Church at *Warwicke* on Wedneſday (which was your Faſt day, but by the command of his Excellency was our day of thankfulneſſe) his Corps was borne to the grave by the Lord *Mandevill*, the Lord *Brooke*, and ſome foure or ſix other Colonels. On Munday the King ſent an Herauld of Armes to his Excellency, ſome ſay the meſſage was to offer a generall pardon upon laying downe of Armes, &c. And the anſwer, That the Parliament muſt determine what in this caſe ſhould be done, but I cannot confidently ſpeake this. When the left Wing of our Horſe (which were moſt of our horſe which we chiefly relyed upon) fled, and likewiſe the Gunners which on that part of the Army ſhould have played upon the enemy, almoſt 5. Regiments of the foote on the right Wing fled ſoone after. The Lord *Mandevils* men would not ſtand the field, though his Lordſhip beſeeched them, yea, cudgelled them: no nor yet the Lord *Whartons* men: Sir *William Fairefax* his whole Regiment, as I heard, and all Colonell *Chomley* his Regiment, except ſome 80. of them, uſed their heeles. It is ſhrewdly ſuſpected that there was treachery in the buſineſſe, for the Souldiers ſweare that their Commanders ran firſt, and bid their ſouldiers run too, after farther examination I ſuppoſe you will heare more. Colonell *Hollis* his Regiment of red-Coates, under God did moſt gallant ſervice, every one fighting like a Lion, with ſuch a glorious ſucceſſe, that by the help of the Lord *Brookes* purple-Coats, they won the field, & crowned a moſt bloody battle with an honourable victory: and yet I muſt not forget to tell you that the Lord *Roberts* his red-Coats, and the Lord *Sayes* blew-Coats, together with part of Colonell *Ballards* gray-Coats, did good ſervice. In generall the right Wing of the horſe, and the left wing of the foote bore the brunt of the day, and obtained the victory. If I ſhould relate how admirably the hand of Providence ordered our Artillery and Bullets for the deſtruction of the enemy, but how ſeldome or never almoſt we were hurt by theirs, you would ſtand and wonder: thoſe that rid moſt gallantly among an hundred thouſand bullets, and faced, and charged the enemy; where firſt his Excellency, the Lord of *Bedford*, Sir *William Balfore*, Sir *John Melbrun*, Commander of the Lord *Say* his

his Regiment, Sir *Philip Stapleton*, Sir *Arthur Haſlerig*, Sir *Samuel Luke*, Sergeant Major *Harry*, Captaine *Hunt* though left all alone, theſe are ſome of thoſe which are chiefely ſpoken of for their valour; ſome of our Priſoners now with the King, are Captaine *Auſtin*, Captaine *Scroope*, Captaine *Lydcot*, two or three of my Lords guard.

The preſent newes with us is, that London provides bravely, which we are glad of, and that the Counties Southward are all ready to aſſiſt us, I hope it is true. The Kings Army are mad in pillaging ſince the fight, and now threaten *Bambury*; wee heare this day that the Earle of *Weſtmerland* is taken at *Northampton*: You may aſſure my Lord Maior that his ſonne is as well and cheerfull as ever, though he and I have loſt three or foure precious friends of our acquaintance in the fight, as namely one Maſter *Cardinall*, Maſter *Michelthwart*, Maſter *Nelſon*, Maſter *Elſie*, the firſt is certainly ſlaine, the other three wee feare are ſlaine or taken priſoners, for as yet wee cannot heare of them. The Marqueſſe of *Hartford* lately came towards *Hereford* with ſome 2000. men, but the Lord *Stamford* who lies there in Garriſon, by his very appearing, made him glad to retreate. Our Army is now refreſhing it ſelfe at *Warwicke*, what farther ſervice it ſhall be put to, or when we ſhall march againe wee know not; that which God hath already done by it, deſerves praiſe from England to perpetuall ages, eſpecially ſince the godly part of the Army have beene inſtrumentall in this noble ſervice. Maſter *William Sedgwicke* of *Farnham* behaved himſelfe like a brave Commander in the Army. I beſeech you Sir if there be any thing new to you in this Letter, be pleaſed to let my Lord Maior, and ſome ſpeciall friends, have a ſight of it, as Sergeant Major *Skippon*, &c. and it would be a charitable worke if ſome rich Citizen would drop the ſilver oyle of his purſe into the wounds of the ſick and maimed ſouldiers who have ſo freely hazarded their lives for the Goſpell, for their bleedings move compaſſion in him who really preſents his humble reſpects to your beloved yoke-fellow, and is ever reſolved to bee

SIR, Your Worſhips ſervant
affectionately devoted.

A 3 *J. B.*

Coventry very nobly ſent in 18. loade of proviſion for the Army, and freely gave it; wee have taken about 30. of the Kings Waggons, with goods, Armes, &c. had I time to relate it, I could give you eight or ten particulars of the advantages which our enemy had, and the diſadvantages which wee had, the very knowledge whereof will make it appeare that the ſalvation of the laſt Sabboth was very glorious; if it may be uſefull, you may print this letter as an addition to that which I ſent to my Lord Maior, for I conceive you have many falſe rumors, but what I write, you may be confident, for the maine is true.

Maſter *Henry Boys* is ſafe at *Warwicke*, and becauſe Maſter *Sprat* comes immediatly to London from his Excellency, he thinks it beſt to ſtay two or three dayes for ſome other newes, which he entreats your worſnip to impart to the Committees.

One gallant paſſage of his Excellency I had almoſt forgot; it is truely worthy not onely to be knowne by all men, but unto his praiſe to be put into Characters of Gold. It was this, Maſter *Marſhall* was ſpeaking of the ſucceſſe of the battell, his excellency replyed twice together, that he never ſaw leſſe of man in any thnig, nor more of God, which pious expreſſion of a Generalls heart deſerves a due Emblazon of praiſe.

Since

SInce I ſealed my Letter, I remember to tell you that Sir *Edmund Varnee* the Kings Standard-bearer is ſlaine; and generally all his beſt Commanders are either ſlaine or taken; but few are left with him, the Foot run away apace from their colours, ſo that of Foote and Horſe both, his Majeſty hath not many thouſands left; the number of the ſlaine men on the Kings ſide betweene two and three thouſand, and our ſide is reputed to be not above 80. or 100. at moſt upon the place of the fight, beſides what were ſlaine in the flight. Wee feare that *Banbury* is yeelded up, ſuch newes is juſt now brought, ſo that to morrow his Excellency will march towards the King. Colonell *Norris* at *Coventry* hath taken eight of the Kings Waggons, one of which being opened hath Plate in in it, what are in the reſt we know not.

FINIS.

FINIS.

THE SECOND PART OF Vox Populi.

Being the Peoples Report unto the KING, upon the ſeverall Appeales Declared in his Majeſties Name. 1642

Octob. 28

An EGGE long ſince hatcht and covered, and now Fledg'd, and upon the Wing toward the Deſerts of His MAIESTIES preſent abode.

May it prove a Dove with an Olive branch to prepare his Reſting on theſe His Mountaines of ARARAT.

Moſt dread Soveraigne,

BEing rouzed up unto the amazement of the times, and ſummoned by your Majeſties ſeverall Declarations, to take notice and judge of differences which moſt unhappily have falne out between your Majeſty and your Houſes of Parliament: We have with ſerious and compoſed minds deliberated on the caſe, and reſcued Truth from the ſnares of Circumſtance, and ſtript her from the diſguiſes of Rhetoricke, that ſhe might appeare in *Foro Conſcientiæ*, where your Majeſty and the whole world may behold and love the unity ſhe affects, and forſake the diſcord which is fomented by error.

1. That there is great and imminent Danger. And

2. That this Danger extends to the ſubverſion of our Lawes, whereby we enjoy our lives and liberties; and the exterpation of our Religion, whereby we hope for Salvation, is the conſent of the Declarations, and all that hath bin publiſhed on both ſides. But the differences are,

1. Concerning the Cauſe of theſe Dangers.

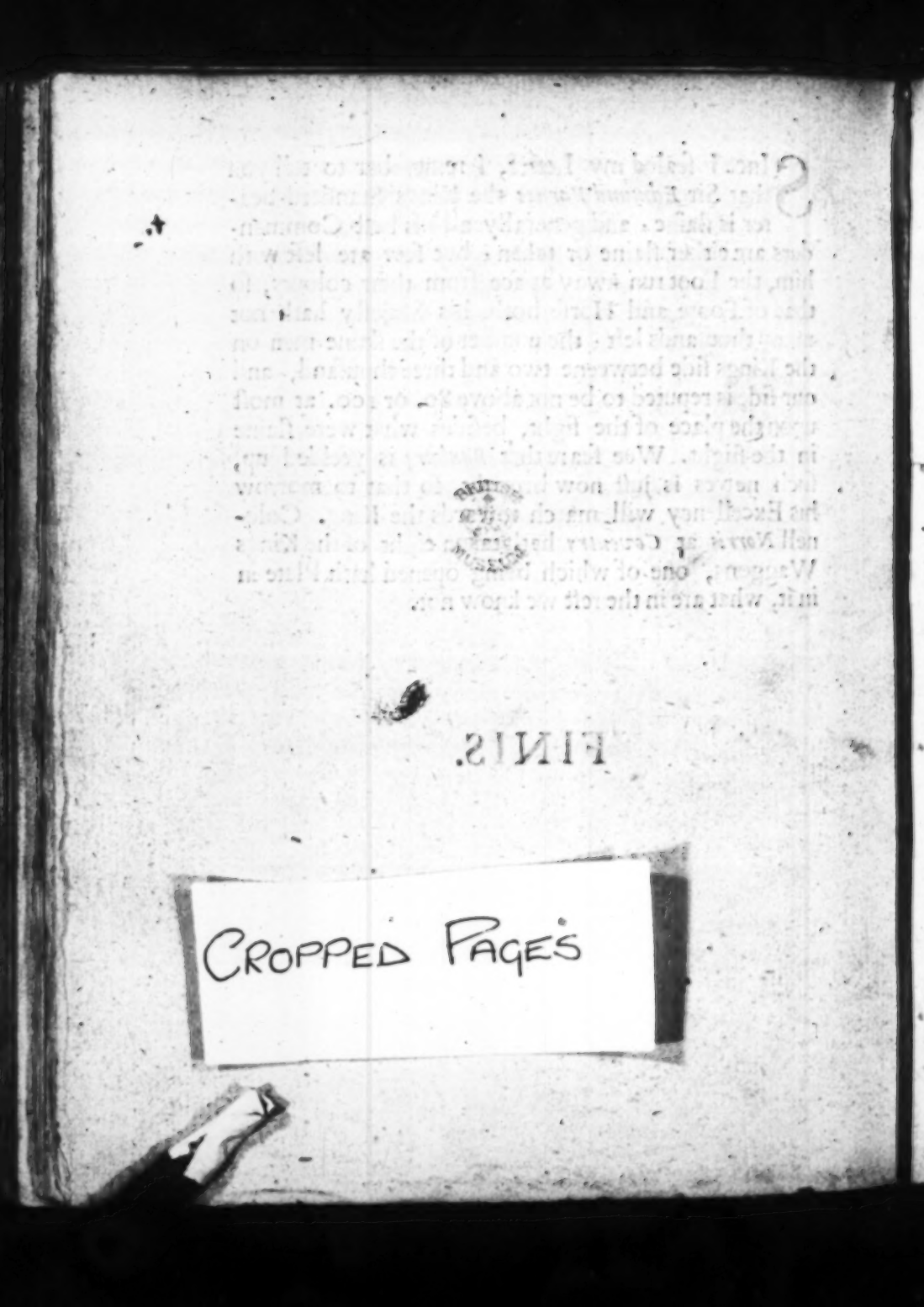
2. And the proper Remedie.

The Cauſe of all theſe Dangers is affirmed by your Majeſties writers to be the Houſes of Parliament: But the Parliament affirm it is the Papiſts Men affected to Popery, Delinquents, Malignant perſons, and deſperate Cavalliers.

So the Queſtion ſtated is,

Whether the Houſes of Parliament, or a ſwarme of Papiſts, Men affected to Popery, Delinquents, Malignant perſons, and deſperate Cavalliers, are moſt likely to overthrow The Queſtion ſtated.

and extirpate the true Proteſtant Religion?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THE SECOND PART OF Vox Populi.

Being the Peoples Report unto the KING, upon the ſeverall Appeales Declared in his Majeſties Name. 1642

Octob. 31

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So the Queſtion ſtated is,

Whether the Houſes of Parliament, or a ſwarme of Papiſts, Men affected to Popery, Delinquents, Malignant perſons, and deſperate Cavalliers, are moſt likely to overthrow [illegible] *the true Proteſtant Religion?* The Queſtion ſtated.

The diſciding of which Queſtion, though it be plaine and eaſie to all men that have not ſold themſelvs to Ignorance; yet becauſe your Majeſties writers ſpare neither for Untruths, Oathes, Vauntings nor Menaces, to ſupport their unjuſt Cauſe, We will make particular enquiry into the nature and quality of the Perſons accuſed and into the ſeverall proofs of the ſeverall accuſations.

The Houſes of Parliament are either of the Lords, or of the Commons.

Houſe of Lords. That of the Lords (as it was formerly ſtuft) might well have deſerved all the accuſations, being overcharged with Popiſh Lords, and out-voted with Arminian, if not Popiſh Biſhops; both whom it concerned in their owne intereſts to oppoſe both Lawes and Religion, as much as might be: The Superſtition of the one, and the Pride and Covetouſneſſe of the other, being ſo confuted by our Doctrine, and their Prieſts and Jeſuites Lands and Eſtates, ſo obvious to the puniſhments of our Statutes which by frequent practiſes on our Nation they have formerly and at preſent extorted from the neceſſary care of Parliaments that they are altogether incompatible. How fit theſe men were to ſit the Judges of thoſe Lawes that condemned them, and the Cenſurers of that Religion that deſtroyed theirs: Or how eaſie it had been for the Pope, and King of *Spaine*, to have enriched 100. of their Penſioners to the obtaining of ſo many Engliſh Lordſhips, and to have allowed a diſpenſation to 26. Prieſts or Jeſuites to become ſo many Engliſh Biſhops, to purchaſe at once Three Crownes more glorious then the Triple, by Votes in Parliament every one may judge. But that Houſe is left empty to the purer Nobility, whoſe magnanimity anſwering their birth, and honeſty their education; and zeale their Religion. We have juſt cauſe to eſteeme them the Protectors and Pillors and not the undermyners and deſtroyers of Law or Religion.

Houſe of Commons. And as we rely much on the Noble Vertue and Religious Integrity of the Houſe of Peeres remaining, ſo is our confidence no leſſe of the Houſe of Commons: For though ſome malignant betrayers of their God and Country, and other weak ones may have been choſen in ſome poore obſcure places of the Kingdome (through the powerfull recommendations of perſons in eminencie, over-ruling, or over-awing the liberties of thoſe ſilly and ſlaviſh-minded people:) yet in all parts (where a free Election hath paſt) they have been ſuch whom the teſt and ſuffrage of whole Townes and Counties where they have lived, and their eſtates been known, have paſt upon for their Honeſty, Wiſdome and Religion, and that by way of excellencie above others in competition even by ſuch whoſe Wives, Children, Eſtates, Lives, Liberties, Lawes, and Religion were at ſtake for their carefull and ſufficient election. If ſuch teſtimony be not of authentick validity, where ſhall we finde ſufficient proof for any? If we have failed in our election, it is We that ſuffer in all theſe, and it concernes Us to vindicate our ſelves from the deſperate conſequences thereof. But as We are thus embarqu'd with them, ſo are they not free from Us. They cannot fare well, and we fare ill: Their own ruines are included in ours, and the more of they be cauſe on'e. Upon ſuch deep ingagements it were groſſe and ſenſeleſſe to ſuſpect them without juſt and apparent cauſe: yet that the ruine of the Ignorant or Malicious may be upon their own heads, we will bring both Houſes upon a further teſt of all the ſcattered proofes of Accuſations laid to their charge by your Majeſties writers; and they are of things alleaged to be done, *againſt God, your Majeſty, and the Country.*

Againſt

3. Things are alleaged.

1. The putting downe of biſhops.

2. The putting down of the *Liturgie* or Booke of Common Prayer.

3. *Hipocracie*, in pretending Reformation in *England*, and we ſee none: In pretending Charitie, and ayd to *Ireland*, and they hinder all.

Anſwers. 1. Biſhops.

To the Firſt. We ſuppoſe them not to quarrell with the name of a *Biſhop*, or Overſeers ſo honourably mentioned in the Scriptures, where we read of the *Biſhop of our Soules*, and the *Biſhops and Deacons at Philippi*; nor yet with the Office commended by S. *Paul* to *Timothy*: but as the title and Office became a ſnare to our Religion, and both of them made uſe of to an Antichriſtian Hierarchie to an unſupportable pride of the Clergie, and vexatious ſlavery of all people to the ruine of our eſtates and damnation of our ſoules. In ſuch a caſe, though we think it farre from Hereſie to allow the Title and Office amongſt us yet we eſteem them not ſo neceſſary but that God may be ſerved, and we may be a true Church (as others are) without them; and much happier then with them upon ſo dangerous inconveniences, which they by no meanes will be perſwaded to depart from, but have rather neceſſitated the cutting down of Root and Branch, then they would ſuffer the opening of the root, and lopping or pruning of the fruitleſſe dead and rotten branches: although they could not but know it to be no abſolute command but a laudable tolleration of the Office which S. *Paul* ſo recommends and that with cavears and cautions as may appeare by reading of the Chapter 1 *Tim.* 3.

Now for this Reformation they accuſe the Parliament as Sects of *Brownists, Anabaptists, Separatists*; and anathematiſe them as maintainers and abettors of them: under which cenſure (Popelike) they Excommunicate alſo all other Proteſtant Churches whatſoever, and are ſo impudent herein as to dare to preferre the Romiſh Church before them in their diſcourſes, if not in writings.

And grant there had been ſome *Brownists, Anabaptists* and *Separatists* amongſt them, we never heard of any ſuch deſperate tenets they held nor wicked actions they ever did either in *England* (where they are not allowed) or other places (where they allowed) as to make them ſuch horrible bulbeggers to our Lawes or Religion.

But grant the worſt, why ſhould the Parliament quarrell with more enemies till they had firſt prevailed over the moſt potent (the Papiſts) againſt whom they were ſure to have theſe their coadjutors; unleſſe they could commend that Chyrurgion that ſuffers a Gangrene, for want of a Corraſive, or that Phyſitian that lets his patient dye for want of an Antidote, becauſe made of poyſon.

Church Government.

From the contention for their Title they contend for their Epiſcopall Government, which truly was nought but contention and perſecution: And they have one ſingular argument for it (though againſt the rule of Philoſophie) which is to have ſet up another before they had taken away that; perhaps ſuppoſing it ſo abſolute a Module of Church Government as none could poſſibly paralel, though all the Proteſtant Churches of Chriſtendome beſides do yeeld them an exemplary harmonie of a more Chriſtian order, whereby they flouriſh in the middeſt of enemies, and the reproachfull ſtaines of Blaſphemy

phemy, Drunkenneſſe, Whoredome, ſcarce obſerved to defile them: but point of Honour is now become a ſufficient argument in Chriſtianity. It is fitter for all Chriſtian Reformed Churches to ſubſcribe to our Diſcipline then we to theirs; though ours be laſt, and the Pope gaine daily upon ours, and theirs daily convince and gaine on the Papiſts.

2. *Common Prayer booke.*

Now let us ſay a little of our Service booke, the darling and *Diana* of our lazie Clergie.

We are not of ſo light a Faith as to beleeve That, but the Bible to be ſealed with the blood of Martyrs: but we reverence it, as the worke of their Reformation, being all they could doe in thoſe dayes of blind difficulties; and though it may ſeem a tranſlated Maſſe book, and the ſolemn ſalutes and demy adorations of S. *Iohn Baptiſt*, and the bleſſed Virgin left in it, with ſome Comminations and Execrations and the like, yet would we not nicely cavell with every Prayer, and with every line, but wiſh the ſame modeſty as the Parliament) expect the Chriſtian conſultation of our Nationall Synod.

Concerning their Hypocriſie.

3 *Ireland.*

The hinderances of ſuccour into *Ireland* have borne ſo much your Majeſties name and the attempts of things have been ſo like the Iriſh Depoſitions, that we cannot poſſibly imagine the Parliament to have plaid the Hypocrites to deceive themſelves and forfeit the intereſt and deep ingagements they have in the Iriſh affaires to ſo willfull and unprofitable a neglect.

And for the benefit we have found in *England*, though it be not ſo much as we expected, yet we thanke God for what it is, ſince all their worke hath bin like the times of *Nehemiah*. Yet we muſt acknowledge the great bleſſing of God in our freedome from the Tyranny of the Starre-chamber, and the Inquiſition of *Lambeth*, the *High Commiſſion*, whereby mens eſtates and perſons have a little reſpite from Romiſh perſecutions. But above all, we give God humble and hearty thanks, that though the face of the Church be ſomewhat beſmeared with the variety of opinions, yet it is lawfull for every man to ſerve the true God after a right manner if they either will do it, or will learne to doe it: and that the abomination of Deſolation hath been prevented from being ſet up, and forced into the holy place of the Conſcience, by the ſtrength of Canons.

Mat. 24 15.

We cannot but in all particulars find them faithfull to God and we doubt not but they will be proved as Loyall to your Majeſty, though they are taxed:

Loyaltie and Allegiance.

1. For *Diſobedience.*
2. For *Driving your Royall Perſons away.*
3. For *Taking up Armes againſt your Majeſty.*

In Anſwere to the generall. We freely boaſt the incomparable Loyalie of the Engliſh Subject, in the middeſt of whoſe greateſt diſcontents, your Majeſtie hath thought your ſelfe more ſafe then other Princes in their greateſt endeavours to pleaſe their people, as your Majeſty gave moſt ample teſtimonie, when having endeavoured to aſſume unto your ſelfe the guilt of all your evill Counſellours, and all their plots your Royall perſon was ſeduced (in the height of all provocations) to aſſault the Priviledges of the Lower Houſe, and the next day, without either Guard or Attendants, caſt your ſelfe naked into the throng and rabble of your people made tumultuous by thoſe frequent dangers.

dangers. Yet we muſt confeſſe a great contention between the Loyaltie and noble freedome of our Engliſh nature, when the ſame Loyaltie is made uſe of to plunder us of that Liberty that hath made our Nation famous, and our Kings glorious. Other Princes have been diſtinguiſht, King of Devills, where *Homo Homini Dæmon*; King of beaſts, where force and cruelty (like bits) have ſwayed without reaſon; and King of Slaves where Luſts have been powred into commands over a ſlaviſh obedience. But the King of *England* (next to the title of King of Kings) is ſtiled *King of Men*, that beſt are governed by Law and reaſon. *Curſed be even thoſe Sonnes of Canaan* that would ſpoyle your Majeſties commanders of thoſe Royall Ornaments and ſtrip them naked to the publike view: but *Bleſſed be Shem and Iaphet* (the two Houſes of Parliament) that would not behold this nakedneſſe, but inveſt you with the Lawes, and arme you with their Counſells, and raiſing you up, enthrone you in the hearts of all your Subjects, that you might appeare in that full Majeſtie you were borne to. Though your perſon depart from them, They will not depart from you. Though your bold writers aſſume all guilt into your Majeſties perſon, yet will they not take notice of other then the Inſtruments of miſchief. Though they bewitch your Majeſtie to take up Armes againſt them, yet will they not meddle but with your weapons: whereas it were farre eaſier to have to doe with one then many. Theſe (we ſuppoſe) are unanſwerable teſtimonies of their love and Loyalty.

If ought then hath appeared in the ſhape of Diſobedience, it hath been when your Majeſties commands have differed from the Royall ſtamp, as mens diſcourſe in ſleep from what is waking; they want their Councell: For if the bare motion of the Royall lippe give abſolute authority unto the word, then may your Dreames be powerfull as lawfull Patents. And in vaine did the Lord *Iarret* ſue out his pardon for obeying your Royall Fathers command in a lawfull act, when by His own moſt Royall ſentence, *He adjudged it Tyranny to have maintained his own Command wanting the due proceedings of the Law.* 1. *Diſobedience.*

By Law your Majeſtie attain'd the Crown; by Law you weare it, and to your lawfull commands we ſweare, we pay obedience: but he that ſeeks for Law at the Spring head muſt find it in the Parliament.

How can it then be ſaid they drive your majeſty away, whoſe reall good they have preferred before their own advancement or Safety, to whom they have given ſo many teſtimonies of Fidelity; whom they yet daily Petition to returne, from whom it had not been difficult to obtain as plentifull a reward of Flattery as others, if they would have betrayed your future good and happineſſe unto your preſent will and pleaſure. 2. *Driving the King and Queene away.*

How much more ſcandalous is that aſperſion of *taking up armes againſt your Majeſtie*: and how eaſily confuted, by their Oathes of Allegiance and Supremacie; by their many *Proteſtations* to the contrary; by the Religion they profeſſe; by all the neglected advantages of the Scots Army; the forward zeale of people, and the unqueſtioned advantage when your Royall perſon was environed alone in the middeſt of the Houſe of Commons, and next day in the middeſt of the rabble of common people: by the *Militia*, being all your Majeſties Subjects, and the Civiller ſort of them; by the perſons entruſted with the *Militia*, ſuch as all your people have a good opinion of for 3. *Taking up armes againſt the King.*

their honeſt and Religious converſation; by the cauſes of the *Militia*, manifeſt Danger and neceſſary Defence againſt theſe Dangers: and laſtly, by the knowne and generall fidelity, and entire love of the whole Engliſh Nation to their Prince, whom it lies not in the power of Parliament by any deviſe whatſoever to cauſe or perſwade to deſtroy their Soveraigne: and we pray God this known truth be not the occaſion of the greater preſumption.

Beſides, who can theſe be that would levy Armes againſt your Majeſty; the Parliament or but ſome? and if ſome, how can they ingage the Vote, and conſent of All? and whom will they employ? and when took they up this reſolution? and for what cauſe? and to what end? Are they ambitious, and will they take away your Majeſty, by whom only their ambition may be ſatisfied? Are they deſirous of a new Governour and can beleeve the People will love them more then your Majeſtie? are they malicious or revengefull, and will they hope to obtaine their ends by publiſhing the meanes? Or are they conſcious of guilt and will they fight againſt their pardons? Theſe very Queſtions make the accuſation voyd and ridiculous.

But if your Majeſtie put the character of your own Royall perſon upon all thoſe whom the Parliament ſhall in their wiſdomes, and by informations and manifeſt conjectures perceive to be Delinquents and malignant to the common good and ſafety of your majeſtie and them; and (what is dearer then all) to our Religion; and that your majeſtie will call all the proceedings againſt them to be againſt your own perſon, and will own all their acts and all their guilt, and call all their Treaſons Law, and the only Lawfull Councells of Parliament Arbitrary and Treaſon and increaſe our Danger by your ſideing with all Danger, and your authorizing and forcing the moſt Illegall and ſlaviſh Commiſſion of *Array*: Then muſt We proceed in the other rules of Defence. When warding the blow will not ſecure us from the Aſſaillants, and We cannot diſarme them, we muſt preferre our own lives before theirs, and deſtroy them rather then they ſhould deſtroy Us: and that not onely for our own ſake, but our poſterity to whom we ſhould be guilty of temporall and ſpirituall ſlavery, and of permitting that cloud of Ignorance and Antichriſtian Damnation to eccliſpe their hopes of Eternity, which certainly hath been and is yet intended by the Delinquents, Papiſts and malignant Parties if we ſhould not intercept their deſignes.

We ſolemnly Vow and engage the Publike Faith of the Engliſh Nation, that (let the provocations be never ſo high beyond the hopes of reconciliation and let your Royall engagements be never ſo deep againſt the Parliament and Us) ſo deare is your majeſties perſon to Us, ſo alluring is your guifts and perfections, ſo ſacred is your Office, and ſo abundant and fixed is our love; doe but break off even yet in the middeſt of all theſe bloody combuſtions, and cruell Deſignes, and forſaking the Illegall *Array*, and other plots your Sycophanticke Friends (or rather Trayterous enemies) have tempted your majeſtie unto, and return unto your grand and beſt Councell of Parliament; and (we boldly ſay) as they have not, they will not, they ſhall not attempt the invading your Royall Perſon, Dignitie, nor Eſtate: And whoſoever elſe hath joyned himſelf into thoſe Plots through Feare or Ignorance, not malice, ſhall (for your majeſties ſake) finde favour, which We are bold to promiſe in behalfe

behalfe of the Parliaments Integritie and inclination to *mercy*.

but if notwithstanding all theſe Vowes and Promiſes, and all theſe teſtimonies of our Love, your majeſty will perſiſt in hunting the Parliament and Us into extremities, We will (as *David*) defend our ſelves and doubt not but to preſent you with the lappe of your Garment, to make your maieſtie aſhamed of the evill Councell you have followed, and of all theſe cauſeleſſe fruitleſſe perſecutions.

The *Battell is the Lords*. For whileſt all your maieſties *Declarations* can ſhew no other ground of Warre but the want of your Royall conſent unto the defenſive poſture of the Kingdome you doe but confirm the many continued and ſucceeding Jealouſies of the intended Alteration of Religion: which the more it appeares (as more it muſt appeare the further your maieſty wades in the troubles of *England*, and by them confirm the ruines of bleeding *Ireland*) we may no more obey your maieſties commands, nor feare your threats in oppoſition of our grand Allegiance which by our being, by our Sacraments, by all we have, we owe unto the honour and true worſhip of Allmightie God bleſſed for ever, then We may ſubmit unto the Traiterous commands of a Pettie Conſtable againſt our Allegiance to your maieſtie.

See then with what Difficultie and evill conſequences your maieſtie muſt take paines to fall out with your Parliament and people; and ſee how eaſie it is to love them that are ſicke of love for you. All the Stories of *Ovid* cannot paralel this. Our *Loves* are moſt Sincere. Yet that Your maieſtie may come unto Us as to a *Bride without ſpot*, We will examine whatever the Parliament hath done againſt the Countrie.

Againſt the Country,

It is alleaged the Abuſe of { *Law*. / *Power*.

In the abuſe of Law is mentioned { againſt *Iuſtice* { *Delay*. / *Partialitie*. / againſt the Liberty of the Subject { *Imprisonment without cauſe*. / *Accuſation without proofe*.

For their *Delay of Iuſtice*, if they be guiltie at all it is of this one cauſe of Danger, for had they with a ſpeedie and impartiall hand diſtributed Juſtice unto the Delinquents, according to the Danger and merits of their cauſe, whileſt the hearts of people were freſh bleeding with the damnable Doctrines and horrible Iniuſtice of the times, and the very Delinquents with their guiltie feares halfe yeelded themſelves unto the blocke, or ranne away: and had not ſtood ſo much upon their juſtification before men, as on a cleare Conſcience ſteered by (the foundation of our Laws) the Laws of God, to the great weakning and detriment of Parliaments, then all theſe differences had been prevented and the evill pluckt up by the roots; and they had had leiſure to have attended the many Suppliants that languiſh under the now neceſſary Delay of *Iuſtice*, and moſt certainlie prevented the great increaſe of their malignant enemies: but on the other ſide, it aggravates the evill diſpoſition of the Delinquents, who (inſtead of repentance and amendment) grow farre more wicked and intollerable. 1. *Delay*.

In

2. *Partialitie.* In the ſecond place, they might ſeem guiltie of ſome *Partialitie* in miſplaceing the burthen of the *Biſhops* warres upon the people, and (for the ſame reaſon) haſtening the fine of the Farmers. Your maieſtie may here allow the beſt excuſe, for whoſe ſake the *biſhops* were ſo ſpared: but for their accepting of ſome Petitions though preſented by mean perſons, and refuſing of others from men of qualitie, is eaſilie anſwered, the one tending to reformation of the times, the other to the contrarie (*condemned grievances*) the one being uniſon with the harmonie of the Houſes Votes, and Orders, the other ſounding nothing but Diſcord and oppoſition to the publiſhed and reſolved concluſions of both Houſes, and ſome preſumptuouſlie preſſing thoſe things which could not poſſibly be then granted your maieſtie, and which they themſelves were formerly unwilling to. Offences high enough, though we could have wiſhed (in reſpect of many that ignorantly were engaged) they had received a more honourable (though ſomwhat more ſevere) reproofe from the Houſes. ſo the hangman had not had a hand in't, which hath added ſuch furious crueltie to the raſhneſſe of ſome of them, that they are readie to joyne with the Papiſts, and to expiate their revenge with no leſſe then the blood and ruine of the whole Nation, and Proteſtant Religion: but we hope that God will better direct their Conſciences, or fruſtrate the madneſſe of their bloody enterprize; this being that deſigne of the Jeſuites, both foreſeen and forewarned, in the beginning of Parliament, and practiſed between Us and the Scots, to ſet the Proteſtants together by the eares, that they might come in and divide the ſpoiles: which when they could not doe by the aſpertion of *Brownists* and *Anabaptiſts* &c. they prevailed by diviſion of the poore, and the rich, and wanted not abettors to ſet forward all that might concurre unto it, in lightening any diſlike upon any pretence that might be occaſioned between the Parliament and the Citie, and amongſt themſelves.

It may be remembred how ſome lay at catch in Parliament, that what they could not oppoſe they endeavoured all things queſtioned in the Houſe, thereby to bring on ſome abſurditie.

But let theſe divided Proteſtants remember, that if the doom for offending but one of the *little ones, that beleeve in Chriſt*, be to be caſt into the Sea with a milſtone, what aggravation of judgement will wait thoſe that upon miſtaken revenge will ſeek to hurt, to murther, not one, but many, whom they know true *beleevers*, and will become the Souldiers of Antichriſt, by ioyning with Papiſts, to fight againſt the Souldiers of Chriſt, in a warre wherein his Honour and ſervice is ſo highly conſerned.

3. *liberty of ſubject.* After theſe Delayes and Partialities of *Iuſtice*, the Parliament is charged with *Invading the Liberty of the Subject*:

By Impriſoning men and ſhewing no cauſe, And
By accuſing men and bringing no proofes.

To recriminate theſe upon the times, we are ſo lately eſcaped from (when to be Accuſed was a Crime, and to make a iuſt Defence was farre greater) were to iuſtifie one Sinne by another; but the Parliament needs no ſubterfugees, for none are by them Impriſoned till accuſed, and the cauſe ſhewen; nor can the Accuſations be defective in proofes, becauſe the Accuſers are not parties (as in other caſes) but the Common wealth, and they are witneſſes.

ſes. Though we ſuppoſe it were a weakneſſe in the Parliament to be tyed to the tedious forme and circumſtantiall proceedings of inferiour Courts, or preſcribed by the preſident and cuſtome of any other Parliament in matter of Juſtice, ſince the conſtitution of times doe alter; and they are no leſſe then other Parliaments, the Fountaine of Lawes and Courts of Juſtice. If Delinquents can finde out ſinnes which former Ages could not think of: the Parliament muſt find out puniſhments which former Parliaments did not dreame of. Extraordinarie wickedneſſe requires extraordinarie remedies of Juſtice. And when Offenders increaſe, it is fit to Impriſon ſome till the Law can intend to be juſt to all: but in this cavell they imitate the Egyptian Taskmaſters, require the tale of Brick and refuſe Straw; they call loud for Juſtice, and yet take up the time in ſupplying new Offences.

Thus farre your Majeſties writers doe wrangle about Law: but they powre whole Volies of ſhot upon their Power, which they are ſaid to Abuſe, both in the *matter* and in the *manner*. *Abuſe of Power.*

In the *Matter* is alleaged { *An uſurpation of the Militia, and the Navie againſt the peace of the Kingdome, and the particulars inſtanced about* Hull *and the Magazin.* } *In Matter*

In the generall we ſhall find all the particulars.

The *Militia* is a ſettling of the whole Kingdome in a poſture of Defence by Land and the Navie by Sea.

That of the Sea hath been by neceſſarie providence from time to time contracted for ſometimes with private men, and ſometimes with the King, untill ſome evill Officers made this offring of love and truſt to be abhorr'd, like the Sonnes of *Eli*, that would take things given per force. *Navie.*

The other of the Land hath been a form put upon the Kingdome without conſent, authoritie of Parliament or need: why this ſhould be excepted againſt, now extream need hath drawn in both Authoritie of Parliament and conſent of people, ſeems unreaſonable. God and nature allow that *Every thing may defend it ſelfe*: and if the Law hath not (*totidem verbis*) written it down, yet is it implyed whileſt it ſaith that *Salus Populi ſuprema Lex eſt.* And if it were not ſo, yet the Order of Parliament makes it Law *durante Parliamento*, as well as an Act out of Parliament for continuance: and what is above Law (*Neceſſity*) commands it ſo at this time; which *Neceſſity* (as the prime and moſt urgent cauſe) doth thus appeare. *Militia.*

When the Parliament had long ſweat in removing of the heavy burthens and oppreſſions of this Nation, and the Authors of them; and that by the increaſe of number, and miſchief of malignant plots, they were either engaged to ſubmit themſelves unto the butcherie of all the Enemies of Truth and Juſtice, or forſake the ſafety and good of the Kingdome wherewith they were intruſted; like conſcionable Watchmen, they gave warning to the people to defend themſelves, and aſſiſted them therto, with the Order for the Navie and *Militia*. How this ſafetie of the people, called upon by the Dangers confeſſed by your Majeſty and the Parliament, ſhould be the Danger and hazard of your Royall perſon, is a thing beyond the proof of ſubtileſt Sophiſtry, unleſſe they could prove that your perſonall Safety could not be but with the Slavery, Ruine, or utter Deſtruction of your people.

Secondly in the managing hereof, They transferre the truſt from Subjects, whom perhaps they would not refuſe to rely on in caſes of leſſe Danger to Subjects, they might more confide in in theſe particular caſes of greater Danger. Why men that muſt of neceſſity be provided to fight may not chooſe their own Champions, is no where found in Chivalrie. And why your Majeſtie ſhould ſo farre be exaſperated in the behalfe of ſome Subjects in a caſe of indifferencie *between Subject and Subject*, as for the ſame to deſtroy all your other Subjects, and hazard your own ſtake, is neither Iuſtice nor Policie. Under theſe heads are contained Anſwers for the particulars of the Magazin and *Hull*.

Magazin Hull.

It was from their Deſperate hands, who preferring their own pride, vainglory and revenge before the good of the Common-weale, raviſht your Majeſtie away from Parliament, that the Armes were removed; and it was from ſuch, as had alreadie manifeſted their Treaſon and malignity, from whom the Magazin was conveyed. And to ſuch it was (and not your Majeſtie) that the entrance of *Hull* was oppoſed.

Though it may be a juſt Quere what your Majeſtie had to doe ſo farre from your Parliament, and the body of your Kingdome: and what your Majeſtie could doe with ſuch a quantitie of Armes and Ammunition, juſt at the time when both *England* and *Ireland* ſtood in need of them, and You, unleſſe about their malignant buſineſſe, againſt your own Honour, Safety, and the Inheritance of your Royall poſteritie.

From the matter we proceed to the *manner of doing things by Order of Parliament*, which is ſaid to be *againſt Law*.

Unmanner Law.

Here We cannot but wonder. Orders of Parliament againſt Law! Sure Rivers miſtake their courſe, and Raine falls to the Clouds. What Law, what Courts, what Religion have we eſtabliſhed, but by Parliaments? unleſſe your majeſties Lawyers ſuppoſe they are *jure Divino*, or that lawyers were *ab æterno*, and Lawes were not made by the people but by them: which though We are bound to obey, yet are they ſo difficult to be underſtood, that they themſelves cannot diſcide the Queſtion of a great eſtate, but by the ballance and ſhekell of the Sanctuarie. And as they for Lawes, ſo the Arminian Cannoniers for the eſtabliſhing of Religion, which they pronounce unto your majeſties Conſcience for the eſtabliſhed Religion, and your maieſtie proteſts to maintain it and makes it Proteſtant, and ſo becomes the true Proteſtant Religion now eſtabliſhed. If it were ſo, We are all lawleſſe in not knowing the Law, for *Nemo tenetur ad impoſſibile*: and not one of 1000 of Us of your majeſties Proteſtant Religion, having proteſted point blanck againſt that, that is ſo eſtabliſh'd. But your majeſties writers prove the Parliaments Orders to be againſt Law, Firſt *Becauſe againſt the forms and rules of other Courts, and Acts of Parliament.*

Meaning the Cannons.

againſt rules of Court, and acts of Parliament.

The Play of the Antipodes was not to them unſeaſonable, and they no negligent ſpectators, where old men goe to Schoole to Children, and Infants correct their Fathers. They would have rules and forms of private Courts to fetter the juſt proceedings of Parliament, by whoſe Voyce only they are Courts of Equitie and Iuſtice (though it be not granted that their proceedings were different.) Or they would forge a Will for other Parliaments to diſinherit

this,

this, a practise not impos'd (perhaps) in particular estates: but pitty 't should prevayle to the Disfranchising of a whole Kingdome (though nothing done yet have wanted precedent of other Parliaments.) What liberty have former Parliaments taken to make, to unmake, to enact, to repeale Statutes, and Customes of Commerce, Libertie, Religion: what not? Is our Age so destitute of all Wisdome, that we cannot tell what is necessary or convenient for the Distempers of our times, as well as other Ages for theirs? Is all the benefit we reap by observation of Histories, and learning the precepts of our forefathers, onely to know more assuredly that we are void of any understanding? To which of the ages of the world was there such a Patent of Wisdome conferr'd, as that it stood the unquestioned paragon for all other Ages to subscribe to? Or when did the Planets enter Covenant to make their yearely computations equall, that though one day could not, yet one yeare should constantly tell another, and make no chang of Almanacks? (Your maiesties writers, sure, have put more gall then gumme into their Inke) which makes their Arguments will hold no water.

arbitrary

The next thing obvious to Our Arbitrament, is an Arbitrary accusation, somwhat like the conceit of the madman, that imagined himselfe to sing five distinct parts alone, it being as impossible for a Parliament to have but one mind, and one brain to so many heads, as for one paire of Lungs to utter at once so many Voyces.

Minor part.

But to strengthen this accusation, is alledged the powerfull influence of *some few members over the rest of the House*, somtimes varied in the expression of *a minor part*; somtime called *Traytors*; somtimes retorted in the phrase of *a malignant partie*. For the word *Traitor*, or *malignant*, We will not stumble at, they being mutuall compellations, and common names now for all English men. For they that will not Fight for your maiesties misled Desires, are *malignant Traitors* to your maiesties Sword and Pen-men: and they that will are *Traitors* to the Kingdome and the Parliament. But whilest they spread the influence of a few over all the rest, they extoll the courage of a few above the resolutions of the rest, they magnifie the powerfull wisdome of those *few* above the reason of the rest, and exceedingly dishonour that partie which they would excuse: but We rather beleeve, and (dare say) we know these writers are mistaken in their partie: for be their malignitie never so great, yet is their number but a few that doe not fully fathome what is there treated of and give their mature consents unto the Votes in question: For how can we thinke, men would be Traytors to themselves, and that a *lesser number* should for so long together constantly over-rule the greater to their ruine: and they so blind as not to see it, and so cowardly as not to oppose it, having equall priviledge and power with the lesser number, and all the Papists, Atheists, Arminians, Delinquents, and malignant persons to backe them.

Against the Kings consent.

Finally, they summe up all their force of Argument into this one, That the Orders of both Houses are therfore against Law, therfore against rules, therfore against Acts, because against your maiesties consent. So they make the compendium of all causes of evill to be a wilfullnesse in your maiestie not to assent to Counsell and Parliamentarie advice. For it is as firm a consequence from their own words, that if your maiestie consent it is Law, Rule, and Act

of Parliament. If your majeſtie conſent, no convict Papiſt, nor proſcribed Ieſuit: no bribed Lawyer nor ambitious Clergie, no parazite Courtier, nor Damme Cavallier will ſay they are Illegall: but the whole ſyſteme of theſe inteſtine Quarrells vaniſh (as with *Scotland*) and there is no troubler left in *Iſrael*, but the contention of *Iuda* with the other Tribes (who ſhould firſt haſten to fetch againe our King: To which happie long'd for day of tryumph your maieſties printed Oathes and *Proteſtations* for Peace (if you will own them) will ſpeedilie conduct your maieſtie and Us. We cannot, without eternall guilt upon our Soules and Conſciences, give up our verdict againſt the Parliament, nor find them guilty by theſe examinations, unleſſe (by accident) in their indulgent delay (which breedeth danger) and *partialitie* towards their Accuſers.

The other part of the Queſtion remaines, which the more manifeſt it is, the ſooner it wilbe determined.

Whether Papiſts, Men affected to Popery, Delinquents, Malignant perſons, and deſperate Cavalliers, are the cauſe of Danger to our Lawes and Religion?

Will not men laugh to heare this a Queſtion? whether ſuch as live contrary to our Lawes and beleeve contrary to our Religion, may be Dangerous to our Lawes, or dangerous to our Religion? But we have to doe with ſuch as obey what they approve not beleeve what they know not, and attempt impoſſibilities, to whom equivocations are learning, lies are wit, and perjuries are lawfull: Theſe are *Pia fraudes* and murthers are merits, *Pia opera*. *Chriſt* may redeem them from Hell to Purgatorie, but their own merits only, or the Popes Indulgence can bring them from Purgatorie to Heaven *Et hæc Religio eſt*; many of the reſt are ſuch as trouble not their thoughts with any Religion; and others (knowing their own guilt) beleeve it greater then the Son of *God* can expiate for, and therfore will not goe about, what they are not likely to obtaine, but give full liberty to whatever the corruption of their natures can prompt them to. And therfore 't will be hard to convince theſe of their wicked deſignes. Yet that thoſe few of better hope and knowledge among them, may pluck their feet out of the ſnare, we will conſider them under their ſeverall ſeries.

1. *Papiſts* The Firſt are *Papiſts*, formidable to this Kingdome for what they have done in *France*, by many notable *maſſacres*, and *perſecutions*, wherein the King himſelfe was made an Actor, contrary to all his mightie *Oathes*, *Proteſtations* and *Promiſes* immediatlie before the fact: for what they have lately done in *Ireland* whereof our Bretheren yet lie bleeding, and beat a loud Alarum to Us by their Volume of *Depoſitions*: For what they have done in *England* in Queene *Maries* dayes by manie bloody *Perſecutions* and totall ſubverſion of Lawes and Religion. In King *Iames* his dayes by inſinuating into the Engliſh Councells and places of *truſt* and *power*, eating up by degrees our Engliſh Nobilitie (wherein the early loſſe of your maieſties Royall brother, though not queſtioned, may be thought of:) by uſing the Engliſh to betray the *Palatinate* and *Rochel*, and many other paſſages able to fill a *Hiſtory*; by delivering up at once 16000. of our Engliſh Souldiers unto certaine Death, under the valiant *Mansfield*, if their own ſtench of overcharged Ships and the ſtinke of putrified diet, and the refuſall of a promiſed landing, and a Famine through want, even

of

of that ſtinking meat could procure it: by ſelling the honour of our Nation from being the moſt Famous to become the moſt infamous and ſcorned Nation of the world, in blank Commiſſions and fruſtrated deſignes, and broken faith and promiſes: beſides the undiſcovered paſſages of the Eaſt *India* Company, *Sales*, *Argiers*, *Rets* &c. by inſtilling a looſe libertiniſme into our Religion, and procuring a connivence to theirs, contracting and ripening the ſins for which many other Nations have been deſtroyed and poyſoning the ſprings of learning with Arminianiſme, whereby (like *Parmeno's* Pigge, or *Loyola's* poſſeſſing of *Beelzebub*, in *Ignatius* his Conclave) they are become more Ieſuited under the name of *Arminius*, then the very Ieſuites themſelves. And ſince your Majeſties reigne by exhauſting the treaſure and commerce of the Kingdome in projects and illegall taxations and joyning an abſolute Popiſh Diſciplin. and Superſtition, to our Proteſtant Doctrine, having got en the upper hand of Councells, Laws, Synods, Parliaments; increaſing in number, power, wealth and priviledges in ſomuch as they have appeared by their boaſtings rejoycings, and actuall ſupplies of monyes and Armes in all the plots which lately have ſtroke at the foundation of our Lawes and Religion, if not the very being of our whole Nation; And ſo confident were they grown of their own ſtrength, as they preſumed to obtrude a Demi Maſſe-Book on the Scots. Nor will they diſappeare in this diſaffecting your Majeſtie from your Parliament and people and ayding of that unnaturall Commiſſion of *array*, whereby they manifeſt your Majeſties preſent *Proclamations* againſt them (as all former *Proclamations* to that purpoſe) to be as the Wench, that inſtead of turning away her eyes from the naken man, put her open fingers before them, to make ſhew of her *modeſtie*.

This they have done, this they doe doe, yet that it is not all they would doe, we may remember 88. and the Gunpowder Treaſon; The new Armado, 1639 wherein the Low Country Navie was turn'd Trump. And divers vaunts and threatnings of ſeverall Maſſacres both in King *Iames* his time, and in your Majeſties uttered, with exceeding malicious and Diveliſh expreſſions. To all which they are encouraged for the generall cauſe of tranſlating their *Catholick* Religion into Univerſall: for the libertie of their own miſled Conſciences; for the ſaving of Fines and Taxations; for the increaſing their own eſtates by the rapine of ours; for the obtaining the Popes large indulgences, that fully abſolve all Sinnes paſt without puniſhment; and allow all Sins and pleaſures to come without guilt: and finally for meriting the eternall joy and happineſſe of Heaven and rivalling our Saviour in Divine honour and adoration of their Canonized perſons. *Cauſes of all the Papiſts there.*

What man would not contribute his goods? what man would deny his aſſiſtance? what man would not venture his life? what Prince would not ingage his Crown, and all that he had, for ſo unvalued a purchaſe, from an earthly and mortall King, to become a Sainted and immortall Deitie?

Here are Impoſtures enough to involve the whole world in danger, from whoſe Hypocraſie no Law can diſtinguiſh us from whoſe licenced perjurie and equivocations no friendſhip can ſecure us; from whoſe bloodie maſſacres and butcheries no private leagues nor accumulated kindneſſe can warrant us, if his Antichriſtian Holineſſe conjure them to the contrarie.

2 *Papiſt-lyaſſected ſe-cted*, In the ſame ranke with theſe affront us an Arminian Faction, *Popiſhly aſſected*, whoſe ſcattered Sophiſmes (like the Egiptian darkneſſe) had well-nigh covered the Land, whoſe ſeeds had taken deep root in the Univerſities, and yeelded a plentifull Autume of Biſhopricks, Deneries, Prebendaries and Polygamie of Livings; beſides Court-favours the expectation of 2 *ſh.* 8 *d.* in the *li.* and an *&c.* all which was ripened by the hot influence of their Pagod of *Lambeth*. It is no wonder then if ſo many ſoame at the mouth with rage againſt this preciſe *Puritan*, *Anabaptiſt*, *Brownift*, *Separatiſt*, *Round-head Parliament*, that would cut down all their rich hopes, nippe them with the cold blaſt of their killing breath, and geld the *ſtouteſt* of them of their livings. It was high time to conſult of their *ſtrength*, and finding their proportion to be one, two, or more to each Family of worth, for every man to take his taske, and terrifie the Conſcience of ſome, deceive the Conſcience of others outface and ſcoffe at others and by degrees creep up into the Pulpit and tell their Stories of *Heidelberg* and *Germanies* overthrow, meerly by ſuch enemies to God, Government and good learning, and Baptizing them with a Name (after the manner of *Rome*) with ſpitting in their face, and ſeaſoning it with ſalt, that it might laſt) they tell how they could indure no Biſhop, no King, but would have all Government runne into an Anarchie, all Knowledge into Ignorance, and all Religion into an *Amſterdam*. They tell you, you ought not to judge their Actions, yet they will judge your Intentions. They ſpare not with *Shemei* to curſe, with *Rabſhaka* to blaſpeme, with *Iſhmael* to deride, with *Ieſabell* to ſend letters to ſuborne, with *Iannes* and *Iambres* to oppoſe all Reformation: ſo that if we had not called to mind what lives theſe Prieſts of *Baal* did lead, that ſweare themſelvs Proteſtants and out-doe the Papiſts; what fruits they bring forth, how farre from any thing that might be called Chriſtian and diſtinguiſht them by their Thiſtles and not by their Sheeps Clothing, we had almoſt loſt or been put out of countenance of our Religion. It is a hard Queſtion from which of theſe two leaders proceed our greateſt Danger.

Mat. 7. 16.

As the ſpawne of theſe are brought up in the ſecond rank. For the firſt running a like fortune in their ambitious hopes and Superſtitions, encouraged all men to prophaneſſe, and luke-warmneſſe, or to breach of the Laws, that whom they could not ingage in their ſoules, they might in the queſtion of their lives to make their partie ſtronger; to whom the noyſe of Parliament or Reformation might be alike ominous and terrible.

3. *Delinquents.* The proficients and graduats of theſe are Delinquents, who having hackned out their Conſcience for gain or honour, will now ſell their Religion for a Leaſe of their lives, and forfeit the King to reſcue themſelvs. Theſe conclude with *Cataline*, *The ills that they have done cannot be ſafe but by attempting greater*, having violated the Laws themſelvs, and attempted ſeverall prodigies againſt the Kingdome, they urge and preſſe your Majeſty to doe the like.

4 *Malignant parties.* The danger of theſe men is to make your Majeſty more Dangerous, in which they have the helpe of a more recent malignant party. Theſe like the curious Impertinent, for fear of being Delinquents take great pains, and make haſt to be ſo. Theſe cry up Cuſtomes above Iuſtice, the old way above Reformation, and have no hopes to be ſaved but by the Service-book: yet are ſo diffident of their cauſe, as they dare not truſt it, to the altering or confirming

of

of a Synod. Upon the very motion of it theſe ſtarted away, and fell with the Biſhops as the third part of Starres did with the tayle of the Dragon. But we hope none will remain under this malignant character: but ſuch pernicious men, as rather then recede from their own mitguided Acts and Iealouſies would march on to the ruine of the whole Nation: and rather then admit any reaſonable conſtruction of the refuſall of their unſeaſonable Petition, in the middeſt of the diſtracting toyles of the laborious Parliament, will venture their eſtates, lives and poſteritie, in the common fortune of *Papiſts* and *Delinquents*: though their greateſt hope can be but, as the Engliſh man amongſt the Canibalis) to be devoured laſt; and if they eſcape the front, they cannot avoyd the reare which followes them (more like a forlorne hope) of Atheiſticall Courtiers and Dammi Cavilliers: we debarre the virtues of our Court, and bravery of our Souldiers from any of theſe Characters, but appropriat them to ſuch who ſpeak more Oaths then Words, and ſweare ſo high as to rend the clouds, and ſhake the fabrick of the Heavens: how they will mince the *Traytour Parliament*, how they will ſlit the Noſe, and ſnip the Eares of all the *Roundheads*, how they will burn up all the Cuckold Citizens, and ride their Wives and Daughters; how they will play at Dice for their Gold and Iewells; allow 10*l*. a yeare for a Yeoman and his Family, and kill all men that will not Sweare allegeance to their Lawes. O (Sir) come not nigh the guilt of theſe men leſt it be like the Iudgement of *Korah* and his Company, come not nigh leſt the imprecations of raviſht Virgines, and dying Matrons direct their vengeance from the Inſtrument; (as the ſword of the Amalekites brought the guilt on *David*, and *Iezabells* letters on *Ahab*) on your ſacred head, from which God preſerve your Majeſtie and yours.

Revel.

§ 6. Courtiers. Cavilliers.

We would faine therefore come to the Remedie

IF we hearken to theſe Men, they propound a Remedie worſe then the diſeaſe, and wiſh us to avoid our danger by avoyding our ſafety, and to procure our ſafety by a further ingagement into ſhunned danger: They would have us breake and force up this *Parliament* and commit our ſelves wholly to your Majeſtie meaning themſelves: for they intend not your Majeſtie ſhould bee intereſted otherwiſe then in name, and they doe the buſineſſe; that they might in your Majeſties name proceed in all the diſmall workes they had in hand. Wee may with the ſame policie hire Wolves to keepe our ſheep, or ſue to Whoremaſters to take charge of our Wives, Drunkards of our wine, and Theeves of our Jewels.

Remedie.

But let us take the beſt conſtruction of it, and ſay they meane your Majeſty the ſole Phyſitian, and would as one *Hercules* lay the whole burthen on your ſhoulders. Is your Majeſty able to beare it? If your Majeſty could not in leſſer dangers, can you now when there are farre greater? If you could not whilſt there was peace; can you now when there is a generall combuſtion of Warre

in

in all your Kingdomes? Can your Majestie withstand their Syren Charmes alone, when as they now prevaile, and (notwithstanding the united wisedome and force of Parliament) have divorc't you from the contents of Wedlocke, and rob'd you from your great Counsell, and mis colouring your Judgement to mistake the disease for the Remedie and the Remedy for the disease, employ your owne hands, to set your owne house on fire, and take up Armes *ana wage warre* against your Loyall Subjects, whilest they make havocke in *Ireland* and prepare for the like in *England* and *Scotland*; If in the space of 17 yeers you could not hinder the decay of things but all grew worse and worse till Justice and Religion had quite forsaken the Publicke places of the Land, can you now mend all in an instant? (for so speedy is the help our danger now requires.) If the oath of the Crown and all your Majesties severall Protestations since that oath could not hitherto secure us, hath your Majestie put some more excellent truth and vertue into your last new Printed Oath that was not in the former? or can this last contribute some more powerfull abilities which the former could not? when were there greater vowes and promises than at the breaking of the last Parliament? when was there lesse amendment then presently after? but as if Delinquents would therefore grow worse because your Majesty had vowed to make them better, they grew so intollerable that common men began a Reformation, and necessitated your Majestie even for your owne proper safety to the great refuge of Parliament.

What shall we say? They prevailed in King *Iames* his time, a wise Prince, they have prevailed in your Majesties time, a vertuous Prince nor wisedome, nor vertue winnes them: They still get ground, and no wonder. For where no Counsell is the people fall: but in the multitude of Councellors there is safety. Many hands make light worke. *Plus vident oculi quam oculus.* Your Majesty may pay 0000. *es* for intelligence to be couzen'd with other mens eyes and eares, but Counsell like the Giants of *Argos* and *Briarius*, doe all by their owne sense, and motion. Yet hope wee not to find your Majestie so overweening of those excellent parts and endowments which Allmighty God hath given you as to arrogate such an infallibility of power and Judgement, to deny all help of Counsell: For your owne writers declaime against such Arbitrary Government. But the choice and use of Counsell is the question.

Tell mee with whom yee goe, and Ile tell you what you do.

saith

ſaith the Italian, not diſſonant from the good Counſell of the 1 Co. 15 33.
Apoſtle, that warnes us not to be deceived: for evill converſation,
corrupts good manners. So as Counſells are, ſo are the actions of
Princes, we may example it in King *Rehoboam* who forſaking his
Fathers and Adhering to his new hot braind Councellors, loſt
at once ten Tribes of twelve, of which not one could ever bee re-
gained to him or his Poſteri y.

A Counſell (therefore) ought to be a collection of wiſe and ho-
neſt men, about things difficult, by plurality of conſents to deter-
mine what is beſt to be put in execution.

In vain are Counſels if not followed; In vain are great attempts
without ſerious Counſell. It is Arbitrary to rule without Coun-
ſell; It is Tyrannicall and deſperate to rule againſt it. The ver-
tue of Counſellors make Counſells good, the number makes them
ſafe. Where can your Majeſtie cull out a probability of wiſe
Councellors ſooner then in Parliament, where the very debate of
great matters, is ſufficient to make them ſo, where of honeſt men
ſo ſoone as there, where they ſit by election of all their Country
that beſt knew their converſation and have all what ever might be
deere unto them at ſtake for their honeſty? and where a more
plentifull number then there, and benefit by that number? where
the advice of the whole Kingdom is inſtilled into the Knights &
Burgeſſes, and theirs with the Lords conveyed to your Majeſtie.

If all this extract and Quinteſſence of Counſell pleaſe you not
with a Remedy, go on to fullfill the meaſure of your owne Coun-
ſells, goe on to force your Subjects, like frogs, to be devoured by
Storkes. Let them not have their owne choice of Commuanders
for their owne ſafety, but ſet ſuch over them of whom your
Majeſty may have the ſame comfort as of thoſe Papiſt Comaun-
ders in the expedition againſt *Scotland*, for one to be affronted, an
other beaten, an other ſlaine, an other torne to pieces (*Actæon*
like) by his owne ſouldiers. (a faire *omen* for ſuch as boaſt their
intended falſhood when they come into the field) though they
are Commaunders, their ſouldiers are fighters, and to one Com-
maunder are many fighters, amongſt whom all cannot bee ſo dull
as not to be capable of his office and ſo good a fortune; will not
theſe exampled probabilities prevaile? then go on till experience
hath ballanced, the depth and wiſedom of thoſe Counſellors that
dare call your Majeſty coward for not doing impoſsibilities: and
print your oaths againſt your actions. To raiſe an army without
money, and to fight with an Iſland, and want a Navy.

Lev. 26 8. Deut. 32.30. If this be yet too dim, take a proſpective glaſſe and behold the immediate hand of God in *Ireland* where 5 men chaſe a 100 and 100 do put a 1000 to flight notwithſtanding all oppoſition againſt ſupplies.

But your Majeſty hath Cavaliers will blow away all this. They are wiſe and valiant; They deride the ſilly wonders of the earth, and dare ſcoffe at the meſſages of heaven to ſacrifice to their owne brain and arme. The cloud againſt the *Parlament Houſe* was long agoe. Deluges, Earthquakes, Intemperate weathers; Recorded Apparitions, and graves opened are forgotten.

The famous Comet of 1619. touchit not our *Zenith*.

Seaventeen yeeres plague is nothing to what is in other Countries, and the immediate ceaſing of the great plagues upon the faſts, but a ſuperſtitious obſervation:

Earle of *Arundell.* The grand Generals bloody Oyſters were an accident formerly hapening to the ſame pits, but never till now either obſerved or taken notice of. The winters thunderbolt playing as at nine pins againſt the Kentiſh ſteeples but a ſport not worth noteing.

The brains of an Arminian daſht into pig-ſauce againſt the moſt holy high Altar, and the partition of that holy Quire, but ordinary effects of meteors or a miraculous Canonizing of them to Poſterity. The Armies and perpendicular ſword hanging from the Clouds in *Oxford ſhire*, but like Caſtles in the ayre.

The fire balls along the mountaines of *Wales*, but an *ignis fatuus*.

And *Lunsford* Thunder clap, but the ratling of his keyes as ſoon as he had them or an act of confirmation from heaven.

All fit Subjects to employ Ballad-mongers and amaze the common people inſtead of rattles for Children.

Old Propheſies are old wives fables.

The diſappointing of plots nothing but ill lucke.

2 Pet. 3. 4 And the fullfilling of the Revelation but a puritanicall preſumption and arrogant phantaſme. Since the Fathers fell a ſleep all things continue as they were from the beginning of the Creation, proclaime therefore your Majeſties will and their Counſels Oracle. For your Majeſtie hath a dull, ſtupid people will beleeve what ever you will have them, ſooner then their owne eyes: There are none have wit or underſtanding ſave your Majeſties Cavaliers and new-borne Councellors: If they print but a plauſible Oath in your Majeſties name, that all is for the advancement or protection of the Proteſtant Religion; you may doe what you will in favour of Papiſts, do but renew ſome Proclamation againſt them.

them and you ſhall not be ſeene to follow their Councells, Command the Laws to be put in execution, and you may reprieve or pardon any Prieſts or Jeſuit from execution (whom you cannot conceale) or condemne as many Members of the Parliament to Tiburne with them: Appoint the diſarming of them when they have warning of it, and you may publiſh your truſt in their fidelity and forces; Nay doe but brand all thoſe Proteſtants that doe not connive at Popery, with the name of *Brounift*, *Anabaptiſt*, *Separatiſt*, or *Round-heads*, and you may have Encomiaſtick Sermons of the fidelitie of Papiſts, and how farre to be preferred and extold above the former ſort of Puritans, under which names they will not ſtick ſometimes to pronounce them Traytors, as a greater Curſe then their Excommunication, becauſe it was not worth above ten groates. *In Squire Biſhop King*

Well ſee the end of all, when your Majeſty hath gone on, and ſteerd your conſtancy through all the dangers they conduct you in and caſt Anchor in the ſuppoſition they ayme at, (that all your Subjects are ſubdued to the baſeſt conditions of ſlavery, what a glorious Victory it will be for the Trumpet of fame throughout the world to be Crowned Conqueror of your owne Subjects? What a likely miracle to diſſolve the Votes of Parliament into an eccho, repeating only after your Majeſty, that white is black, and black is white, or by the utter deſtruction of them and all that ſhall oppoſe this *Chymera*, to enrich your Royall Title inſtead of King, of wiſe, honeſt, valiant and Religious men, with the ſtile of King of ſlaves, Atheiſts and miſcreants.

We moſt humbly beſeech your Majeſty be not further deluded; If you will not follow the adviſe of the wiſe King in the old Teſtament (for a multitude of Counſellors) yet be perſwaded by one that was eſteemed wiſe in the New Teſtament: If this Counſell, or this worke (of the Parliament) *be of men, it will come to naught, but if it be of GOD, yee cannot overthrow it, leſt (happily) yee be found fighters againſt GOD.* *Acts 5. 39.*

Behold but the diſpoſition of thoſe Eare-wiggs that inſinuate into all your Counſells.

Can diſſolute men conclude on good Laws, or Atheiſts on true Religion?

Do men gather Grapes of Thornes, or Figs of Thiſtles? *in Mat. 6.*

What infortunate Counſells they have given, your Majeſty may remember what deſperate Counſels they perſiſt in, you may conſider, at leaſt be pleaſed to take notice, that your people doe

both remember the one and consider the other having been made so exceeding sensible of both. How long shall the evill succese of their wicked Counsels vex your Royall heart more and more, and render your contemptible to those that flatter you? How long shall they make you cheap abroad; but so deare at home as shortly may make us bankrupts but to owne you?

We have undergone the extravagancies of Patents, Monopolies, Ship-moneys, and other illegall taxations, we have payd above a Million to redeeme your Majesty, to *Scotland*; we have advanced above 300000$^{l.}$ and questionable at what rate, yet your Majesty may be ransom'd King of *Ireland*: we have bid faire for your ransome as King of *England*, to returne from Rebells and Traytors that possesse you, to the true enstalment of the Crowne of *England*: we have spent our selves to necessitie and are come to the hazard of our lives, to regaine your royall person, and your love; there is nought else remaines save our Consciences and Religion, which we cannot dispose of, if still your Majesty hold up the purchace of your most long'd for favour and person, beyond the reach our faculties can attaine to, we have nothing left but lamentations to bemoane our fond desires, and sit downe by the losse. 106;4:0*l.*

Yet O Yet incline your Royall heart unto us, and if your Majesty (being stung with the venom of your Cavaliers) will needs be written valiant to Posteritie, make of this poyson a Soveraigne Antidote.

Unite these Armies into one, and plucke your Honour (more justly) from the bowells of some other Nation, that what hither to hath been derided of those Plots beyond Seas, may flame out, as a point of highest policie to their terror.

In such honourable and just commands, wee le fetch home conquest from the furthest parts of the world and exhaust the wealth of the Ocean, to preserve and please your Majesty, our love shall enable us to all things: Throw not then away the Treasure of our hearts, for wee pray God your Majesty may never know the bitter effects of offended Patience, and despised Love. *Amen.*

Printed the 28th. of *October*, 1642.

A 26

GLIMPSE OF GODS GLORY:

AS IT VVAS PRESENTED

In a SERMON preached in St. MARGARETS *Westminster*,

Before the Honorable Houſe of *COMMONS*

At the late Solemne Faſt, *September* 28. 1642.

By THO: HODGES *Rector of the Church* at Kenſington neere LONDON.

Publiſhed by Order of that Houſe.

LONDON,

Printed for *Iohn Bartlet* and are to be ſold at the Gilt Cup in PAULS Church-yard neere S. *Auſtins* Gate. 1642.

A

GLIMPSE

OF

GODS GLORY:

AS IT WAS PRESENTED

In a SERMON preached in

St. MARGARETS Westminster,

Before the Honorable House of COMMONS

At their late Solemne Fast, September 23. 1642.

By Tho: HODGES Rector of the Church

at Kenlington neere LONDON.

Published by Order of that House.

LONDON,

Printed for John Partridge and are to be sold at the [illegible]

Paules Church-yard neere St. Austins Gate. 1642.

To the Honourable House of COMMONS
Now assembled in Parliament.

THe great God of Heaven and earth, who made what ever he made for his owne praise, hath stamped more excellent characters of his glory on man, then on all the rest of his sublunary creatures besides: not onely making him Lord of all his works, but giving him understanding more then the beasts; whereby, he might not onely be able like a earthly Monarch to rule over these earthly beings; but also might see in all his God, and thereby have his will inclined, and affections moved after him, to know, and enjoy him, who is his eternall life. To this, man hath not onely an obliegement by commands, benefits, and the like; but also by creation, an ability, and aptitude so to doe: But alas, how hath he lost what he then received; and now like Sampson, *his spirituall eyes being gone, he is a stranger to the light of heaven, and all true liberty.*

And what is our ministery set up by this God in the world for? Is it not to turne poore undone men from darknesse to light, and from this spirituall bondage to the living God? But how shall we performe this taske, unlesse by indeavouring so to bring this glorious God to light before them, that they may discerne what a glory they have sleighted; and mourne, what a goodnesse they have turned their back on, and change their mind, making for the future this God their end, and ayme in all their actions, and so make to their soules straight steps toward the injoyment of him?

We shall finde in Gods booke, that when Nations have overflowne with sinne, and consequently with ruine as a just recompence and wages of it; it is attributed to the lack of Hos. 4. 1. 6.

Esay 11. 9. *this knowledge; so on the other side, when the iniquitie of Kingdomes is destroyed, the knowledge of the Lord is laid downe as a meanes whereby it was brought to passe.*

This made me the rather pitch upon this subject, that this glimpse of God might so effect our spirits, as not onely to fit us for that dayes duty wherein it was preached, but also for the future it might attract our minds unto him.

The subject is high indeed, far fitter for an Angels tongue, then for a mortall mans, especially incompast with such darknesse and infirmity as my selfe; which not being sensolesse of, had not your command ingaged the publication of these thoughts, they had never seene the light. But seeing your Wisdomes have judged this meet, I shall sit downe well pleased to have testified my obedience. Therefore I beseech you, though the gift be far beneath your worth and eminency, yet let the givers minde be accepted in it, which is not inferiour to any that prayes for your happinesse, and desires alwayes to be found,

Your most humble servant
in Christ Iesus,

THO: HODGES.

Die Mercurii 28. Septemb. 1642.

IT is this day Ordered by the Commons House of Parliament, that Mr. *Hollis*, and Sir *Rob: Harley* are appointed to returne thanks from this House, to Mr. *Hodges*, and Mr. *Wilson*, for the great paines they have taken in the Sermons they preached this day at S. *Margarets* Westminster, at the intreaty of this House. And that they desire them to print their Sermons; And that no man presume to print them, but such as they shall appoint, untill the House shall take further Order.

H. Elsing Cler. Parl. D. Com.

I appoint *Iohn Bartlet* to print my Sermon. *Tho: Hodges.*

2 nouemb: on^r wilsons Sermond not yet out

THe sad darknesse that covers Ireland, and many distractions of our own Kingdome, are God Almighties cals from heaven to the performance of this solemne duty. We are here therefore before the Lord this day, to lay our selves low before him; and like *Iacob* to wrastle by prayers, and teares, with the great God, for the stopping these floods of wrath, which have made such sad breaches amongst us; and to procure the healing of the one, and prevention of the like miseries in the other Kingdome.

The duty is extraordinary; But alas, we usually bring such ordinary hearts, that except the God of mercy be pleased to pity us, and raise us above our selves, the duty is like to perish in our hands, and we, to lose that fruit which our soules desire. Can we thinke that such heedlesse spirits are like to procure the salvation of Kingdomes? Is not regardlesnesse a thing in ordinary duties forbidden? nay, we the soul of God so much abhors, that he accounts the best works not to fill up, where that is. Doth he not curse the deceiver, that offereth not the best, in the Old Law, and shall we think he will accept of lesse now? Therefore I beseech you, let us not deceive our selves, but remember, As wee meete out to God, in the due performance of the duty of this day, so we may expect his meting to us again in the requests of our soules.

Alas, we are very unapt to be drawne to the performance of duties of this nature, but if we take them in

hand, wee are uſually ſo cold, ſo perfunctory, we care not which end goes forward, thinking a body [g] without a ſoule ſufficient, to diſcharge us of it; which doubtleſſe is amongſt divers other reaſons; becauſe, either we conſider not [b] how great a God we have to deale with in it, or expect not any great matter from the due performance of it; for, were we throughly convinced of the former, his glory would put us upon more diligent advertency; we would think [i] like the foure Beaſts, wee had need to have eyes both within and without, and all too little; and but for the latter, the poore cripples expectation of an almes, or the Canaanitiſh womans of her daughters recovery, did not make the one more wiſhly [k] to caſt an eye on the Apoſtle, [l] or the other cry more fervently after our Saviour, then we would be, both to look, and cry, with attention, and fervour after the Lord this day, for that which is ſo affected by us.

That therefore we may not be like the Dogs of [m] Nilus, who running lap its waters; or like thoſe the Prophet *Eſay* complaines of, [n] that ſtir not themſelves up to take hold of the Lord. Give me leave to preſent you this day with a glimpſe of what a God in this duty you have to deale with; How glorious, how able, how willing; That thereby your ſoules may be raiſed up to reverence, and attention, to hope, and confidence, to admiration, and elevation; Out of that portion of Scripture, contained in the hundreth and thirteenth Pſalme, the fift and ſixt verſes.

g Eſay 58.5.
b Mal. 1.14.
i Revel. 4.8.
k Acts 3.5.
l Mat. 15.22.
m Ælian lib. 6. de Animal. cap. 53.
n Eſay 54.7.

A GLIMPSE OF GODS GLORY:

As it was presented in a SERMON.

PSALME 113.

VERSE 5. *Who is like unto the Lord our God, who dwelleth on high?*

VERSE 6. *Who humbleth himselfe to behold the things that are in heaven, and in the earth?*

THe Author of this Psalme was *David*; the time, when hee came newly to the Crowne; *Iun. & Trem. Annot. in loc.*
The matter, praise;
1. To God.
2. Of God.
Both joyned in this Text.

In which observe Gods
1. Majesty.
2. Mercy.
3. The impression this maketh on the Psalmist.

1. Gods Majesty, expreſt by;

1. His eminency, hee *is on high*; and that is farther discovered by the Originall and fountaine of it, מרומים He exalts himselfe on high, so the word signifies.

* *R. Main. Mort Nevochim. l. 1. c. 11.*

3. By the immutability, and eternity of it; He *sits*, or *dwells* on high.

2. Gods mercy, which appeares,

in His { 1. Providence. 2. Relation. 3. Condescension.

1. His providence: In that observe.

The { Act, he *beholds*. Object, and that in doubles { 1. Things in Heaven. 2. Things on earth.

2. In his exhibiting himselfe by way of Relation, *He is our God.*

3. In his great *condescension*; though he be so high, yet for the preservation, and gubernation of his poore creatures, hee *abaseth* himselfe; *i. e.* rather then they shall want governing and sustaining, hee will take charge of them himselfe, and so far vaile his glory, as to imploy his wisdome, power, and other attributes for their advantage.

3. The impression that this apprehension makes on the minde of the Psalmist, and that is *Admiration*: *O who is like unto him!*

1. Gods *eminency*; *He is on high*: Therefore stiled by the
a Esay 57.15. a Prophet, the *High and lofty one*; and so he is indeed:

1. In respect of place and dwelling; *He is in Heaven*, layes
b Eccles. 5.2. *b Salomon*; and our Saviour in our prayers instructs us to looke
c Mat. 6. up c thither. It is true, he is in the aereall, and Starry heaven by his essence and power; But the Heaven of the blessed as
d Esay 66.1. his *d Throne*, that is the place where he chiefly manifests his re-
e 1 Kings 8.27. sidence; not as if he were determined so to that place, as to be
f Ier. 23.24. excluded from others; e *The heaven of heavens is not able to contain him, for* f *he fils both heaven and earth*; but in respect of manifestation he is said to be there, because in that place he chiefly
g Esay 63.15. manifests g his glory and goodnesse.

2. In respect of *essence*, he is high indeed, unexpressibly high
h Gen. 14.22. in excellency above all beings; not h onely in *Abrahams*
i Psal. 7.17. phrase, *The high God*, but in i *Davids*, *The Lord most High*.
k Esay 40.17. Alas, what are all created beings with all their excellencies in respect of him, but even as k *nothing* and *vanity*, as the Prophet speakes?

speakes? *He is the perfectest of all Beings.* For first, there's no perfection in any created being (if it be not *a helpe of its necessitie, or a remedie against the evill that is incident to it*) but we may finde it all in God. Is it *l life, m knowledge, n strength, o holinesse*, or what ever else is *simply excellent*? he is the Originall and cause of all: therefore much more possesses these excellencies then the creatures.

Secondly, they are all in God after a *q* super-eminent manner.

For, 1. they are divers things in the creatures, but one in God.

2. They are accidents in the creatures, but essence in God.

3. They are in the creature with some allay or other, they are like the moone, when they shine brightest, yet there are *creature spots of imperfection* to be found in them: *r* the Angels the excellentest of created Beings, are charg'd with folly. But God is *so light That in him there s is no darkenesse at all.*

Then thirdly, in respect of measure, he is infinitely above them all. Alas, they possesse but some small drops in respect of the fountaine, some poore glimmering rayes in respect of this glorious sunne; in a word, He is an *infinite Ocean of perfection, without either brinke, or bottome.*

3. He is high in respect of *t State*, and *dominion*. Looke amongst all those that he is pleased to grace with the Title of gods, whether Angels in heaven, or men upon earth, and you will finde, *u That amongst the gods, there's none like unto him, neither are there any workes like unto his workes.*

First, looke upon all the gods; who amongst them hath the *w whole heaven for his throne, and the whole earth for his footestoole*, as he hath? *x* who hath such vaste territories and dominions? *y* who such supreame power and absolute authoritie? *z* he is the *God of gods, and King of kings*; there's never a resembling or deputed God amongst them, but they are beholding to him for *a* their glory; it is their height & honour to be the *b Sonnes of the Highest*; if they be higher then others in place, or parts, it is from his coyning, they passe with others at such a rate. And as the putting forth of his creating power made them such, so his excellencie is the *measure* of theirs: the nigher they come to him in point of likenesse or imployment, *c* the higher they are in point of eminencie.

l Jer. 10. 10.
m 1 Sam. 2. 3.
n Job 9. 4.
o Lev. 11. 44.
p Psal. 94. 5.
q ἡνωμένως, ἀχέτως, ἐξηρημένως. *Dionys. de divi. nominibus c. 1. Sic Aquin. parte 1. q. 3. art. 1 & 3.*
r Job 4. 18.
s 1 Joh. 1. 5.
t *Rab. Maymon. in more Nevochim lib. 1. cap. 20.*
u Psal. 86. 8.
w Esay 66. 1.
x Psal. 95. 3, 4, 5.
y Esay 33. 22. Jam. 4. 12. Rom. 9. 21. &c.
z Revel. 19. 16.
a 1 Cor. 4. 7.
b Psal. 82. 6.
c Psal. 16. 3. Prov. 12. 26. Dan. 4. 36.

Looke upon his workes, and he is high in them too; *there is none amongst the gods, whose workes are* [d] *like to his,* [e] they out-passe expression. View this, 1. In the workes of Creation: [f] *Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountaines in scales, and the hills in a ballance?* Are not these high workes indeede, thus to forme and proportion out such vaste creatures, and that with so much facilitie, and ease (as the Prophet expresses) with such unexpressible surpassing power, as if he were but spanning, measuring, weighing; can any lesse then a high Almighty Deity doe it? Princes declare their highnesse, by high extraordinary workes; [g] *Nebuchadnezzar* builds a glorious palace, to discover his Majestie, and great glory; but alas, what is this poore pile to [h] the *laying of the foundations of the earth, and the creating the glorious fabricke of the vast heavens? which are also the worke of his hands.* If we contemplate all these creatures, first, in God, before they had a Being in themselves; [i] as the *Idea*, or *shape* of the worke in the Artificers minde, before he puts his hand to frame it; so all creatures were in the divine understanding: and here for the farther extolling his heigth, we may well cry out with the [k] Prophet, *Who hath directed the Spirit of the Lord? or being his counsellor taught him? with whom tooke he counsell?* But all this while he was like [l] *a clasp't booke*, gloriously shining onely to himselfe.

d Psal. 86. 8.
e Psal. 40. 5.
f Esay 40. 12.
g Dan. 4. 30.
h Psal. 33. 6. Psal. 102. 25.
i Psal. 139. 16. *Plato* stiles God, χώραν ἰδεῶν.
k Esay 40. 13. 14.
l *Ante omnia Deus erat solus ipse sibi & mundus, & locus, & omnia, Tertul. cont. Prox.*

Then secondly, looke also upon him in his creating *emanations*; this glorious booke is unclaspt, and now what was hidden before in God becomes manifest; so that thereby [m] *the invisible things of God from the Creation of the world are clearely seene, being understood by the things that are made, even his eternall power and God-head;* [n] like *Ahasuerosh* his great feast, whereby hee shewed *the greatnesse of his riches and excellentie*: And indeed what are the creatures, but the [o] *Over-flowings* of Gods power, and eminencie; whereby not contenting himselfe with discoveries of his highnesse, and glory in the creation of the heavens, and their glorious furniture of Angels, Sunne, Moone, Starres, and such like, he hath likewise replenisht the earth, [p] *which also is full of his goodnesse, and glory?*

m Rom. 1. 20. Psa. 104. 30, 31
n Esth. 1. 4.
o *Quid est excellentia creaturæ, nisi Dei exundatio, qua inferiora etiam replevit? Bern.*
p Psal. 33. 5, 6. Esay 6. 3.

Then secondly, as all things flow from him, so they depend upon

upon him; which likewise declares his Highnesse. The greatest excellencies of Being, or indowments which we so much admire, as *wisedome, strength, life, holinesse, &c.* as much depend upon him, as the *effigies in the glasse upon the presence of the face that causes it*: *If he turne away his face* i.e. restraine his influence, of sustaining, maintaining grace, and power, *they vanish.* [q] He sustaines, and beares up all, both in respect of [r] *being, excellencies, and operations.* [s] He maintaines, and spreads a table for all, therefore hither they looke with a *craving, imploring eye:* [u] especially in dangers, they that despise his majestie before, now acknowledge his highnesse above all others; for, forsaking their fellow creatures, which are *refuges of lyes*, they looke now to the heavens, not to the Capitol: And those that would not owne him before, cry now, Lord helpe, Lord save, lowdly thereby proclaiming his glory.

Thirdly, he to whom all *tend* must needes be on *high*; but as all came from him, and live upon him, so they [w] tend to him, as [x] *rivers which came from the Sea and returne againe unto it.* When he framed all, first the end he aymed at [y] was *himselfe*, his own [z] *glory*, for which he accordingly *Stampt* them with such several adaptations, as might without faile, dispose them for, and carry them to this end. Some tend to him, and so praise him Passively, as the excellencie of the worke extolls the workeman: [a] Thus *the heavens declare the glory of God, and the firmament shewes forth his handy worke.* Likewise the Acts of his providence, both of Justice and Mercy, when by an *out-stretched* arme he reduces those *creatures, and things* into order in relation to this end, which otherwise in themselves would prove irregular: [b] Thus he makes the *wrath of man to praise him:* as *Pharaoh*, when not onely thereby he tooke occasion to shew how much he was [c] *above* him, and higher then he, by blasting his Counsels, enervating his courage, destroying his powers; But also, when he had permitted that beast to rage *enough*, to bring about his owne designe, *The remainder of his wrath* (as the Psalmist speakes) *God did restrain*, by making the sea his grave. The like we may see in [d] *Julian*, if we consider his bloody resolutions, fierce prosecution, but suddaine and miraculous destruction: the like is evident in the King of [e] *Assyria*, and many others.

[q] Psal. 104.29.
[r] Heb. 1.3.
[s] Act. 17.28.
[t] Psal. 104.27.
[u] Psal. 107.
Non ad capitolium, sed ad cælum, &c. Tertul.
[w] Rom. 11.36.
[x] Eccles. 1.7.
[y] *Deus in exteriora quidem tendit, sed tamen in totum unde, in se redit. Senec. lib. de beata vita, cap. 8.*
[z] Prov. 16.4.
[a] Psal. 19.1.
[b] Psal. 76.10.
[c] Exod. 18.11.
[d] *Socrat. Schol. Eccles. Hist. l. 3. cap. 18.*
[e] Esay 10.

Others

Others tend to him *Actively* by way of *imitation*, ſ propounding this high God to themſelves as there *ultimus* end, and aym. They looke up to him as the *onely One*, in injoyment of whom they can be perfected: Therefore move towards him as their g *Center*, and cannot finde quietnes in themſelves, *unto himſelf*, and *no farther* then they reſt in him. Their wiſh is, h that they may by every act and duty they performe, be thereby carryed into his imbraces, and never leave off, till at laſt they be ſwallowed up of his unſpeakeable glory.

Thus whether we conſider Gods *Eſſence, Dwelling, Dominion*, or *workes*, we ſee in all he is *High*.

Queſt. But how *high* is he?

Anſw. 1. So high, that all creatures bow before him, and doe homage to him according to their ſeverall *aptitudes* and abilities. Saint *Iohn* brings them all in, attributing to him, and ſo putting from themſelves, but ſetting on his head, as a royalty due onely to him, the crown of glory: i *And every creature* (ſaith he) *which is in heaven, and on earth and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, honour, glory, and power be unto him that ſits upon the throne.* 1. Some by way of ſubjection, ſtooping to him, k Angels, and Saints they worſhip him, acknowledging his highneſſe, by denying their own, but ſetting up his will as their ſupreame law & excellencie, caſt down their crowns, and vayling their glory, they cover their face, and make his glory the object of their admiration. 2. Others acknowledge his eminencie by their *Conſternation* upon the leaſt ſhining forth of his glory, when he diſcovers but the emblems of his greatneſſe, l *Devils tremble*, m *Men quake*; and as the wormes when it thunders wriggle into the corners of the earth; ſo, for all mens lofty lookes, though when all is quiet, they may puffe up themſelves with conceite they are ſomething more then ordinary, like n *Caligula*, who fancied himſelfe a God imitating *Ioves* thunder: But when the true God gave forth this voyce of his Majeſtie from heaven, he that before was ſo high, was now as low, and poore in his Spirit, covering his eyes with his cap, running under the bed, or into any bench-hole for preſervation; ſo let but the Lord ariſe to *ſhake the earth terribly*, and the talleſt Cedar, the higheſt tower, the loftieſt ſpirit of godleſſe men, can dare it no longer, but will thinke the o holes of the rockes, and caves

f Pſal. 24. 6.
g *Domine feciſti nos ad te, & inquietum eſt cor noſtrum donec requieſcat in te, Aug. conf. l. 1. cap. 1.*
Μεγα χαιρε ἡλιε καὶ μεγα χαιρε κόσμε. Μεγα χαιρε χαιρετον ὀντων. *Synef. hymno 2.*
Pſa. 73. 25. &c. Pſal. 63. 8.
h *Vt currat vita mea in amplexus tuos, nec avertetur donec abſcondit me in abſcondito vultus tui. Aug.*
i Revel. 5. 13.
k Dan. 7. 10. Rev. 5. 11, 12.
Eſay 6.
l James 2. 19.
m Eſay 33. 14.
n *Sueton. in Calig.*
o Eſay 2. 19.

caves of the earth to be their best fence and shelter.

Thirdly, even inanimate creatures by *p compliance* with, and ready subjection to, the *impressions* of his power: *q* the lightnings flye, the right ayming thunderbolt makes speed at his direction; the best impression of his power; if he doe *r* but *touch* the mountaines they smoake, and the hills tremble: *s* But if he be angry he rebukes *the sea, and rivers they dry up; Bashan, Carmel, Lebanus, languish*, the mountaines quake at him, the hills melt, and the earth is burnt up at his presence yea the world and all that dwell therein; Who may endure in his indignation? alas, none may behold him, his wrath is so high, ore-topping the creatures weaknesse, that it is all one whether it be against a man or against a *a* Nation. 2. He is so high that he surmounts all created capacitie to comprehend him. *Canst thou* (saith *b Zophar* the *Naamathite* to *Job*) *by searching finde out God? canst thou finde out the Almighty to perfection? It is as high as heaven, what canst thou doe? deeper than hell, what canst thou know? the measure thereof is longer then the earth, and broader then the sea.* So that indeede in *Davids* phrase, his greatnesse and eminencie is *c unsearchable*. This that heathen Philosopher *d Simonides* well exprest when being injoyned by *Hiero* the Tyrant to tell him, *what was God*, he required for solution, first one dayes respite, but at the end of that two, when they were expired foure, still doubling his time for inquirie; till at the last being by the demander askt the reason of his delayes, he told him plainly; that by how much the more he thought of God, by so much the more he apprehended the impossibility of declaring what he was. In a word; he is so high, 1. That no bodily eye hath ever, *e* or can possibly see him. Therefore if we read of *Abraham, Moses, Esay, Ezekiel*, or others, of whom the contrary seemes to be asserted, we must understand it thus: that indeede they did see *f Mercavah ve la Harocheh, i. e.* the Chariot in which God road, but not the rider in it; they saw some created image, glory, whereby he was pleased for the present to testifie his more immediate presence, but not himselfe. 2. Neither can the eye of the Understanding perfectly reach. He dwels in such *inaccessible light*, that no mortall eye can attaine to; nay, (but through vailes, and clouding, yet proportionating mediums) get the least glimpse of; and that not by direct view of God in himselfe, but ra-

p Hab. 3. 9, 10, 11. Esay 48. 13. Dan. 4. 35.
q Job. 38 35.
r Psal. 144 5.
s Nahum 1. 4, 5, 6.
a Job 34 29.
b Job 11. 7, 8, 9
c Psal. 145. 3.
d Maulti. Loc. com.
e 1 Joh. 4. 12.
f R. Maymon. more Nevochim. lib. 3. cap. 7.

Nazianz. 1. Theo.

ther (as *Nazianzen* expresses it well) as weake eyes gaze not on the sunne in its Orbe, that's to bright, but on its resemblance in the water; so we on God in his Word and workes, in, and upon which he hath left sufficient manifestations of his eminencie, to attract our spirits, lay low our lofty mindes, and make us live by the apprehension of them: yet must we not thinke, that because by his mercy we reach some little glimmering beame of his infinite unexpressible highnesse thus (as it were) at the second hand, that therefore we either doe, or can by any meanes ever be able perfectly to measure his highnesse; which no created line, or understanding can ever doe, no not angelicall, there being so vast a distance betweene an infinite glory, and a finite capacitie. We see indeede, the eye of our body may be fill'd with the sun brightnesse, but it is impossible that so narrow a receptacle should perfectly containe such a large glory: So, although the Angels understandings now are, and the Saints hereafter shall be fil'd brimfull with the cleare manifestations of Gods eminencie and glory, yet that they can fully reach, or perfectly containe the exact, and precise knowledge of it, is an errour so grosse, that it much more deserveth pity then confutation.

If he be so high, that no created line can measure him, either of Angels now, or Saints hereafter: alas, how much lesse can we dream of doing it here? Considering likewise (which farther discovers his eminencie) he is so high, that, 1. He surmounts all creatures, he hath no parallel. 2. *g* Surpasses all notion. 3. *b* Is above all name. When *Manoah* inquires after his name, the answer is, It is Wonderful, *i. e.* I am cal'd as I am cal'd, but such is thy weakenesse, that it surpasses thy conception: so *Brds, Vatablus*, and others on *Exodus* interpret it. 4. He must needes therefore be beyond the tongues expression, if he be above the mindes apprehension; and so indeede he is incomprehensible by the mind, unexpressible by the tongue, as *Synesius* speakes.

g Ista de Deo dicimus, quia non invenimus melius quod dicamus, &c. Aug. Serm. 40. de Tempore.

h Vide Nazia. Orat. 36.

Afri vocant Deum ignotum Amon, i.e. Heus tu quis es? Plu. lib. de Iside & Osir.

i Πλέτος ἀγνωσίας τὸν, ἀφράστου λόγου, *Synes. & Aristot. de mirabil. auscult.*

To close this Doctrine, he is indeede like the poole *k Polycritus* writes of, cited by *Aristotle*, which in compasse at the first scarce seemed to exceede the breadth of a shield, but if any went into it to wash, it extended it selfe still more and more: so is it with Gods glorious excellencie, which though at the first to a carnall eye it appeares but small, yet the more the mind

is

is exercised about it, the larger it shewes, till at the last it proves [l] incomprehensible, and the understanding be swallowed up by it.

Now let us come to the application of this truth, wherein I shall onely speake of what I conceive may be most apposite to further us in the present duty of this day, and of most concernment to our selves here present.

And here first, we may justly take up a sad complaint, that seeing God is so high, we should be so unworthy to bring him so low and debase him as we have done. Have not we given him just ground to put that question to us (or rather complaint) [m] Where is my honour? Where is it indeede? unlesse it consists in giving him, 1. Onely [n] a body without a soule: as if he were not the God of both, or would be satisfied with the one without the other, or did not deserve both. 2. Or if the best part, yet in that the worst, and lowest place. as if some empty peece of vanity did better deserve the throne, then the God of glory. See it in those two strong passions onely of love, and feare. Alas, first in our love, and estimation, doth not the covetous person set up his gold above his God? the ambitious his honour? the uncleane person his harlots, those unhappie sacrifices of publike lust, as [p] *Tertullian* stiles them? and in truth, every one without Gods grace, his will, with a little inverting the Prophets phrase, we may truely say, that [q] according to the number of their lusts and humors so are their gods. [r] *Hesiod* sayes there are thirty thousand. And the spirit of the *Ægyptians* was so low, that the meanest creature was good enough to make a god of; the truth is, there is nothing so meane that a carnall heart will not Idolize, and advance in affection above the Highest; if it bear a proportion to it selfe, it will make a god of it. Not by externall adoration, that's too grosse, but by internall affection. and bestowing the heart upon it, which is as reall a setting up a false God, though not so palpable, as the former. But perhaps because like *Israels* Elders in [c] *Ezekiel*, men act this privately, they will deny it, and pleade not guilty: Therfore, that we may no longer shift this off, but receive conviction of it, consider for discovery these three things. First, which way runnes the current of our thoughts? spend we not more? dwels not our hearts longer, and that too with greater content on

[l] *Tantum recedit quantum capitur, Nazia. Oratione prima.*

Vse 1.

[m] Mal. 1. We have brought God low.

[n] Esay 29.

[o] *Qui totum hominem condidit, habere eum communem cum adversario non dignatur, Greg. Magn.*

[p] *Infelicissimas publicarum libidinum victimas, Tertul.*

[q] Jer. 11. 13.

[r] Τρὶς γὰρ μυριοί εἰσιν ἐπὶ χθονὶ πολὺ βοτείρῃ Ἀθάνατοι ζηνὸς εὐλάκες θνητῶν ἀνθρώπων. *Hesiod.*

[c] Ezek. 8.

on other obiects, then on God? Remember our Saviours rule: [s] Where the treasure is, there will the heart be also. Secondly, have not other things a stronger influence into our actions then God, we will doe more for them then him; for did not riches intice, honours provoke, pleasures allure, it is much to be feared that most would (command God what he please) prove useleſſe, inactive, burdens to the earth that beares them. Nay doe we not see the prevalencie of these? for what is it most men will not doe to gaine them? forgoe faith, and truth, Religion and piety, as [t] *Demas* who forsooke his ministery, because he saw it was no thriving way, and went to *Thessalonica*, [a] there turning Idolatrous Priest: *Iudas* will sell his master, and what not? Thirdly, they are most hard to part with: for if a separation be endeavoured to be made but onely in point of affection: away with *Amos*, imprison *Michaiah*, pursue *Eliah*, behead *Iohn*; they doglike, snarle at the chaine that restraines them, and like some lascivious novice, [b] *will not endure sound words*. But if once it comes to an actuall separation, they are as deare, and they will as easily part with their [c] blood as them: the breaking of a debtor, the budding of disgrace, (as in *Hamans*) you may read in their face, you neede not aske what ayles them; nay many times their burden is so great, as they apprehend, that (to use *Iobs* phrase) it makes some [d] *chuse strangling rather then life*. But no such adoe for this high God; there is none sayes, [e] *Where is my maker?* he may be where he will for them, so they have the world at will: and indeede, if at any time they looke up to him, tis not to honour, but make [f] use of him for their owne carnall ends. In a time of dearth, or other misery they will [g] *howle upon their beds*, not for their God, but for their *corne, oyle and wine*, for such things as they stand in neede of, but care not, were it not for these things, what becomes of this great God, or [h] how much they sinne against him. Secondly, is it any better in our feares? Indeed we talke much of fearing God, but where is the man that lifts up God on high in his heart, by making him [i] *his dread*? That acknowledges so his eminencie with reverence, as to stand in awe of him above all creatures? Alas, first, how heedeleſſe are we to provoke him, [k] *drinking in sinne, as the fish doth water*, without any dread at all, [l] *making a sport of sin*, whereas true [m] feare would make us reverence his Com-

s Mat. 6. 21.

t 2 Tim. 4. 10

a Doroth. in Synop.

b 2 Tim. 4. 3.

c Chaldæi appellant nummum ◻ Saegaiacum.

d Job 7. 15.

e Job 35. 10.

f Multi uti Deo volunt ut fruantur mundo; Aug.

g Hosea 7. 12.

h Esay 43. 24. Amos 2. 13.

i Esay 8. 13.

k Job 15. 16.

l Prov. 10. 23.

m Prov. 13. 13. Ezra 10. 3.

Commandements to doe them, it would make us to hate sin, and abstaine from it, where no eye sees, and give up our selves to doe what he enjoynes with strife and constancie. Secondly, how regardlesse of making up our breaches? we can eate and sleepe, and be merry, when our provocations lye upon us; like *Ioseph's* brethren, or the old world, and never heede them. Thirdly, how incredulous and sleighting of his judgements? whereas, if we feared him, we would feare his blowes: either because we see them not; or Gods patience suspends the execution of them, to draw us to repentance, we say they shall not come. Though they hang in the threatning which cannot lye, we say, *the words of the Prophet shall become as wind.* Though they be evident in the causes procuring, as vapours ascending, clouds gathering, yet we say they shall not be. Though they be manifest in the parallels of our condition, which are left upon record in Gods booke, and evident elsewhere, yet we dread them not; as if either he that cannot lye, had mistaken; or Justice it selfe for our sakes, and in our particulars would become partiall; or omnipotencie could be withstood, or stood under in executing wrath by our weakenesse. Tis a sad case my brethren, that nothing but blowes will make us feare; when God falls a plaguing, then usually men a fearing. The *Egyptians* were gallant enough till Gods blowes made them stoope, and the *Philistims* high more then enough, when the victory fell on their side, and the Arke to boote, they thought they had met with another Dagon, such a god as their owne, with whom they might be bold; but when he puts forth his power, as a man that wakes out of sleepe, and smites his enemies (as the Psalmist speakes) in the hinder parts with Emrods, then they feare. But O how deplorable a thing is it, that even this feare usually lasts not long; when plague, sword, famine, or the like judgements, come first amongst us! They are like the blocke that *Iupiter* in the fable threw downe amongst the croaking frogs, which at first was so terrible, that happie was he that could soonest flye, and get farthest off into the secretst hole; but when they were a little better acquainted with it, they put away their dread, and now being feareless, hopt, and leapt upon it; so as the judgement continues, our feare growes lesse, as if either God had stir'd up all his wrath, and so in time it would come to nothing: or because

a Prov. 8. 13.
o Gen. 42. 18.
p 2 Chron. 19. 9.
q Mat. 24 38.
r Gen. 37. 25. Psal. 119.
s Psal. 10. 4, 5.
t Rom. 2. 4.
u Jer. 15. 3.
w 1 Cor. 10.
x Psal. 78. 65, 66.
y Euripid.

because others were swept away by the *overflowing scourge* and we respited, that therefore for the future it shall not *come nigh us*. So that by what hath beene spoken 'tis sufficiently plain, that both in our *love*, and *feare*, we have brought this high God exceeding low.

3. [b] Out of the abundance of the heart the mouth speakes; O how in many places of this Land are mens glory ([c] So the Psalmist stiles our tongues) become their shame! speaking of his glorious and reverent name, at which Angels are full of holy tremblings, with such lightnesse, and vanity; not lifting it up as their badge, glory, banner, as the [d] third Commandement injoynes. Nay with such impiety and prophanenesse tossing it to and fro, as if their speech could have no grace, but in Gods disgrace, nor they honour, but in his dishonour; as if *Augustus Cæsar* were a dealing with some god *Neptune*, or the [e] three sonnes trying their archery at their fathers heart, to see who can shoote nigheſt. Remember God will not hold such guiltlesse, he hath profest it: [f] there is a roule of curses gone out to execute Gods vengeance on such. And if the pettiest Prince will not endure to have his name abused and sleighted; neer thinke the higheſt will permit it: no, he hath threatned that for it the [g] Land shall mourne, and the inhabitants beshrew the time that ere they did so. And thus you see the indignities we have put upon him, and how low we have brought him in himselfe.

Secondly, have we not used him, as ill in his Ordinances; Ah alas! here we have brought him exceeding low indeede: though his Word, and Sacraments be, [h] Glasses manifesting his goodnesse and glory, Thrones of his Majestie, [i] Channels of grace, the soules [k] light, [l] food, [m] physicke, [n] wells of Salvation; Yet how have we [o] *despised Gods holy things? the great things of his sceene to us but small.* Our fathers would have beene glad to have had their eyes blest with seeing what we have seene, and eares, with hearing what we have heard: But alas, with those in [p] *Malachi*, *What a wearinesse is it to us?* we are quickly out of breath, soone tyred with duty, Gods Word is [q] *a burden to us*. There are too many amongst us that thinke, there is no such great need of these, they can doe as well without them. And ô how sad a sight is it to any Godly mind

[a] Esay 28. 15.
[b] Mat. 12. 34.
[c] Psal. 57. 8.
[d] Exod. 20. 8. NWJ *quod signif. elevavit tanquam vexillum.*
[e] Lanit. Thett. Histor.
[f] Zach. 5. 3.
[g] Hos. 4. 2, 3.
[h] 2 Cor. 3. 18.
[i] Psal. 119. 9. James 1. 18.
[k] 2 Pet. 1. 19
[l] 1 Pet. 2. 2.
[m] Jer. 8. 22.
[n] Esay 12. 3.
[o] Ezek. 22. 8.
[p] Hos. 8. 12.
[q] Mal. 1. 13.
[r] Jer. 23. 33. 34 *Quanto melius esset nonnulli in omnino non audire verbum Dei, quam audire cum malitia, vel aud re cum hypocrisi, &c. Hilar. in Psal. 118.*

mind to see, with how much irreverence, and disrespect we use Gods Ordinances, [s] though he command the contrary! were it but the letter, or token of some great Prince, our reverence, and respect would far exceede, what we shew to these. This is a too too common, but most grievous fault. Nay; how have some indeavoured to suppresse them if not in being, [t] yet in respect of puritie, and power: as if, so we had the things, and did the outside of the worke for fashions sake, [u] twere no great matter after what sort we did it; or whether we were advantaged by it or no.

3. We have used him as ill, brought him as low in his servants. 1. In his common traine; his Saints, though they be his, [w] *Image*, [x] *chiefe treasure*, [y] *Iewels*, *favourites* of heavens, [z] *Blessings* to the place where they be, [a] *pillars* to keep off ill, *prevailing Iacob to procure good*, [b] deare to God as the *apple of his eye*, [c] such whose grace or disgrace he ownes as done to himselfe. yet how have they beene [d] despised, and sleighted in their thoughts by this generation, accounted as the off-scowring of the earth, the fooles of the age? The better Saint the worse esteemes; they have beene accounted as [e] *broken vessels*, good for nothing but the dunghill; [f] *signes* and *wonders* in *Israel*; the [g] *Song of drunkards*; the [h] *mirth of feasts*: What names have beene invented to brand and disgrace them with? what slanders and calumnies have not beene raised on them? that they are the [i] *pests* of kingdomes; [k] *troublers of Israel*; [l] *Rebellion* against all lawes; not for the profit of the Common wealth, that they should be permitted to draw in the common breath? how [m] *watching for their halings*; *how glad of their falls*? How joyfull of catching at, and take up any ill rumor of them? how insulting over their weakenesse? how wittie to revive the [n] old Primitive slaunders? and in a word, how cruell and mercilesse to them, if they fall under their power? The [o] Naturalist sayes, the Tigers rage is stirr'd up, and exasperated by smelling the fragrant scent of spices: I am sure 'tis thus with them, for doubtlesse, because [p] *they abstaine from evill* (there is the cause) *they make themselves a prey*; [q] *they runne not with them to the same excesse of riot, but* [r] *their wayes are of another fashion*: there is cause enough; [s] *they shine as lights* [t] *in the midst of a froward and perverse generation*, there is the true ground of the quarrell, what ere they pretend to the contrary. Well here-

by

[s] Levit. 26 2. Eccles. 5. 1. Psal. 95. 6.
[t] Κ/ε τὸν θεὸν ἐν ἐμοὶ ἐξ, ἐ δ' ἀλλοτρίοις ἐστὶν ἐν. Eurip.
[u] Colos. 3. 10.
[w] Exod. 19. סגלה
[x] Mal. 3. 17.
[y] Gen. 39. 2, 3.
[z] Gen. 19. 22.
[a] Zach. 2. 7.
[b] Act. 9. 4. Mat. 21. 40. 45.
[c] 2 Tim. 3. 3.
[d] 1 Cor. 4 13.
[e] Psal. 31. 22.
[f] Esay 8. 18.
[g] Psal. 69. 12.
[h] Psal. 35. 15. 16.
[i] Act. 24. 5. λοιμὸς.
[k] 1 King. 18. 17.
[l] Esth. 3. 8.
[m] Jer. 20. 10.
[n] Psal. 35. 15. 25, 16.
[o] Psal. 41. 8.
[p] Euseb. Hist. Eccles. l. 9. c. 5.
[q] Plin. hist. nat.
[r] Esay 59. 15.
[s] 1 Pet. 4. 4.
[t] Wisd. 2. 15.
[u] Phil. 2. 15.
[v] Vocati sanctificati Christiani, &c.

w Pſal. 123. 3, 4. by the Saints have their w *hearts*, as well as their hands full: out of the bitterneſſe of their ſoules they cry; Let me tell you

x Luk. 18. 7. 8. in our Saviours phraſe, x *God will avenge his Saints and that ſpeedily.* If their prayers aſcend, and cryes enter into the eares of the Lord of Hoſts; the earth ſhall know their folly, and the next

y Revel. 8. 4. &c. newes we heare is, y thunders, lightnings, earthquakes, and terrible judgements upon the world, to teſtifie Gods indignation for his peoples unworthy uſage.

2. In his more ſpeciall ſervants, his Miniſters. Are not they

z Jer. 15. 19. z Gods mouth? a *Embaſſadors* to his people? are not they the

a 2 Cor. 5. 20. b *Pen*, and the *holy Ghoſt the Inke*, wherewith the grace and mind

b 2 Cor. 3. 3. of the ever glorious God is written, on the fleſhly tables of his peoples hearts? Doth he not ſo farre owne them, as to ſay,

c Luk 10. 16. c *He that heares you, heares me, &c.* Yet how in divers places of this Kingdome, have many of theſe beene ſleighted, ſnib'd, diſcouraged, threatned, rob'd of their livelihood, their mouthes ſtopt, and al manner of indignities & affronts offered to them; and

d Eſay 30. 10. what's the cauſe? Alas, if they would but have d modified, and brought downe their light to the allay of the times, that their

e 1 King. 22. 13. words might have beene as the e reſt of the Prophets: f if they would but have quencht their zeale, abated of their diligence,

f Amos 7. 12. 13. and widened their conſcience in a way of blind obedience, to have ſwallowed Camels, they might have done well enough.

g Mal. 3. 2, 3. But if Chriſt himſelfe ſit g *as the refiners fire, and fullers ſope to purifie, and cleanſe the ſons of Levie, they will never endure his comming.* h There are a people I have read of, that curſe the ſunne

h Strabo l. 17. Sic in fabula Rana Solis nuptias execrantur, Æſop. fab. when it riſes; but 'tis becauſe it ſcorches them: i *John* is too *burning and ſhining a light*, to be long endured; and was it not plaine

Revel. 16. 8, 9, 10. dealing brought that glorious Prophet *Eſay* to be ſawne in

i Joh. 5. 33. &c. peeces? k Saint *Jerom* tells us, it was firſt becauſe he ſaid he had ſeene the Lord; and ſecondly, becauſe he call'd the great

k Hieron. in Eſaiæ 1. ex Rabin. 1. ones of *Iudah* m *Princes of Sodome, and rulers of Gomorrah*, who were indeede their cruell paralells. 'Tis a ſad thing my brethren, and worth our laying to heart this day, to call to minde, what nets have beene ſpread, what ſhares layd, what traps ſet, what

l Eſay 6. 1. m Eſay 1. 10. n Hoſ. 5. 1. ſuperfluous, if not ſuperſtitious ceremonies revived for the ſuppreſſion of faithfull painfull Miniſters; whereas, give me leave to tell you my thoughts freely, I conceive it were better that

o Sueton. in Auguſt. *Cæſar* ſhould breake all o *Vedius Pollios* curious glaſſes, then

that

that they should break the bond of charity, or the breach of them be the occasion of so much inhumanity as heretofore.

4. To name no more particulars; we have brought God as low in his Day, as in any of the former: though it be a Day of commemoration of one of the greatest mercies; [p] a Day of speciall communion with God in his Ordinances; [q] a signe betweene God and his people; a type of our eternall rest in heaven; a Day of Gods owne institution; yet how in many places of this kingdome hath it beene prophaned? We have beene so farre from calling it *Honourable*, that we have made it *Ordinary*; a Day [r] of sports, pastimes and recreations; we have [s] *done our owne works*, and *spoke our owne words*; Nay, alas! in many places, there is no day in the weeke, wherein the devill hath beene more served in revellings, drunkennesse, and all manner of ungodlinesse, then on that Day. We have beene so far from esteeming it a delight, that no day hath beene a greater burden to us, accounting the worke of that day most irkesome, and the [t] time most tedious.

p Nundinæ animæ.
q Ezek. 20. 20.
r Sabbatum vituli aurei. Exod. 32. 6.
s Esay 58. 13.
t Amos 8. 5.

And thus you see a sad sight, how both in Himselfe, his Ordinances, Servants, Day, we have offered indignity to the Highest, and brought him low amongst us in this Kingdome.

O, how hath God thundered against these abasings of him in his word! [u] Do we despise him? there is contempt for us; Do we sleight his Ordinances? [w] there is diseases to consume us; Do we trample upon his Saints? [x] there is destruction to overtake us; Doe we prophane his Sabbaths? [y] there is desolation to reward us; Nay, hath not God executed his fierce displeasure for these indignities upon transgressing Nations? What brought ruine on Israels Kingdome? [z] were not these the cause? What desolation on Judah? [a] were not these the sins? We need not goe to Shiloh; alas, nigher hand we may behold, in Germany, Ireland, sad spectacles of Gods revenging Justice. Nay, even at home, how fast doe the clouds gather threatning tempest? Our heaven is darkned, our Sun and Moone withhold their light, our Stars have lost their lusier, our Land trembles, the foundations shake; and may we not feare that these iniquities in us make our condition like sinfull Judahs; as a [b] *breach in a high wall* (as the Prophet elegantly expresseth it) *whose ruine cometh in an instant when least expected?* Or (as it followes) as the

u 1 Sam. 2. 30.
w Levit. 26. 15, 16.
x Luke 18. 8.
y Levit. 26. 34, 35.
z Ezek. 22. 24. &c.
a Zach. 7. 13. &c.
2 Chron. 36. 15, 16.
b Esay 30. 13, 14.

breaking of a Potters vessell all to pieces without hope of reparation? What shall we doe? Shall we cry the [c] Temple of the Lord? [d] that will not serve; or plead [e] *we are Abrahams seed?* [f] it will not excuse: If we were [g] *Coniahs*, as the signet on Gods right hand, these things would pluck us thence. Shall we carowse away our feares like [h] *Belshazzar*, besieged by the Medes and Persians? Or like the Cyclops, immure our selves in our caves of carnall confidence without all dread? Or like the Thracians when it thunders, shoot up our arrowes of defiance against the Highest? Alas, hereby wee may make our ruine more swift, more certaine, but not evade it. If now the [i] symptomes of our misery begin to shew themselves, we would not palliat, but throughly cure Englands malady; wee must take away the cause, and the effect will follow; first quit our selves of these indignities we have offered God, [k] and then we may assure our selves the quarrell is ended. And that wee may do so; give me leave to shew you, 1. First their *rise*, the *roots of bitternesse* from whence they spring. 2. And then their *Remedy*.

1. As I conceive, these are the roots of bitternesse, from whence debasing of God in this kingdome arise.

1. The lewd lives and wicked actions of some that professe Religion, & pretend relation to the Highest. [l] They have *Iacobs* voice, but *Esaus* hands; either they are [m] *idle busie-bodies*, not working at all, but only prating of Religion; or if they do work, they are [n] full of deceit, and all manner of injustice in their dealings, like the Harpies, Virgins faces, but Vultures tallons: for, looke into their trading; what [o] unfaithfulnesse, over-reaching, cousenage? weigh their words; [p] what lying, slaundering, backbiting, censoriousnesse? Looke into their actions; what griping, oppression, cruelty shall you finde? Alas, these are so farre from [q] *gracing the doctrine* of the Highest, or causing others by their example *to* [r] *give him glory*, that by their carriage the mouths of ungodly men are opened wide to speak evill of Religion, and [s] *blaspheme Gods name*. They are stumbling blocks in the way of others; but I wish they would take to heart those dreadfull words of Christ, [t] *Offences must come, but woe to those* by whom they come; it were better a millstone were tied about their necks, and they cast into the bottome of the sea, &c.

2. Multitudes of errors that daily spring up amongst us, Men

c Ier. 7.4.
d *Dum sancte vivimus Domini sumus, &c.* Hieron.
e Mat. 3.
f *Non quæritur successio carnis, sed fidei hæreditas.* Aug.
g Ier. 22.24.
h Dan. 5.1. & verse 30. *Tranquillitas illa tempestas est*, Bern.
i Hos. 7.9.
k Ier. 18.7, 8.
l *De fide cujusque magis oculis quam auribus credendum.* Ruffin.
m 2 Thes. 3. 10.12.
n 1 Pet. 2.13. 15.
o Mic. 6.11.
p Ier. 9.3. *Crimina qui cernunt aliorum nec sua cernunt; Hi sapiunt alii, desipiuntq; sibi.* Owen Ep. Mat. 7.5.
q Tit. 2.10.
r Mat. 5.16.
s Rom. 2.24.
t Mat. 18.6, 7.

Men dreame their Midianitish dreame, and tell it for Gospel to their neighbours. O! how is our Kingdome pestered with Pelagianisme, Socinianisme, Arminianisme, Anabaptisme, Brownisme, Popery, Libertinisme, and what Sect findes not abetters in our Land? How doe these spread like a *u gangren*? and get ground every day? how do they like the Locusts of Egypt corrupt and destroy our Spring, our hopefull youth before they come to maturity? Alas, how is the peace both of Church and Commonwealth, by these disturbed, and the unity rent in pieces? How are families disjoynted, and the Kingdome divided within it selfe? what heats are struck amongst neerest friends for these? what malice, heart-burnings, and ingagements against each other? so that wee may well revive that expression used by *w Ammianus Marcellinus* (a sad thing that a Heathen should see such hellish miscarriages of Christians towards each other) There are no beasts to men (saith he) so cruell and deadly, as Christians are. Well; hereby there are many corrupted, and drawne away; and very many turne Scepticks, concluding nothing in matter of Religion, nor much regarding piety, truth, Saints, Sabbath, or ought else that is spirituall, debase God in all; for they conceive, that either in these there is no reality, or if there be, that it is far above their ability ere to reach it; and under these discouragements they sit them downe, resolving to give themselves the raines in carnall liberty, and never to trouble their heads or hearts about such inquiries, or the practice of things so controverted as these are.

Errorum causa sunt.
1 Αὐθάδεια, 1 Tim. 6. 4.
2 Ὀλιγομάθεια, 2 Pet. 3. 16.
3 *Philosophiæ abusus*, Colos. 2. 8. ut *Ærius*, *Arrius*, &c.
u Tim. 2. 7.
w Nullæ infestæ hominibus bestiæ, ut sunt sibi feraces plerique Christiani Ammian. Marcell. lib. 2. ca. 2.

3. Heapes of base and unworthy Ministers, they bring God low; when they are such, either in respect of,

First, Gifts and abilities. *x* Lanthornes without light, breasts without milke, *y* clouds without water, eyes without sight, *z* guides without eyes; they are so far from the Apostles humble exclamation, *a Who is sufficient for these things*, that in their opinion, he that is good for nothing else, is able enough for this: If we have a child we know not what to doe with, O, make a Minister of him! When all trades faile, are there not too too many make this their last refuge? Thus, the *b basest* of the people are thrust on God, who (to use *Rehoboams* phrase) *are good enough to serve dunghill-gods, or those that are no gods*, but not the Highest. It is Gods custome, first to gift, and then to imploy,

x Esay 42. 19.
y Iude 12.
z Zach. 11. 16, 17. Mat. 15. 14.
a 2 Cor. 2. 16.
b 2 Chro. 13. 9.

ploy, as he *Bezaleel*; and as for the measure, we shall finde that God appointed, [c] both the weights, and measures of the Sanctuary to be twice as large as those of the Common-wealth; to shew, that he expects much more in those that serve him there, then he doth in others.

Secondly, base in judgement, and opinion. [d] O my people, thy teachers have made thee to erre, and perverted the steps of thy way! A sad complaint; the people cry for bread, and they give them a stone; for meat, and they reach them a Serpent; for drink, and there is none proceeds from these fountaines, [e] but deadly streames; for vision, and they hold out to them [f] the thoughts of their owne hearts, dreames of their owne fancy. They are farre from being what God requires they should be; cleane Mirrors, to receive the beames of Gods truth into themselves, and then by reflection to cast forth *those* beames upon the people: what they speake, they should receive [g] *from Gods mouth*, not the forge of Hereticks. It ought to bee their care, [h] to *separate betweene the precious and the vile*; but this some cannot, others do not, and hence come such creature advancing, but God-debasing errors daily to spring amongst us.

Thirdly, base in life and practice: Whereas they ought to be [i] *examples to their flocks*, and to goe before believers by way of practise, in [k] *conversation*, *charity*, *spirit*, *faith*, *purity*, as the Apostle speakes; they are so farre from this, that although perhaps, like high-way hands, they point out the way to others, yet walke not therein themselves; just like the [l] Pharisees, *they say, i. e.* they can teach others what to doe, but *doe not, i. e.* they practice not what they preach; [m] nay, *they doe the things they forbid to others*; They preach a man should not steale, commit adultery, &c. [n] yet they do. By their example they infect more then their paines cure. God required in the Old Law [o] they should be without blemish, by way of qualification; the same is required in the [p] New: for if they be like old *Elies* sons in their lives and doings, [q] they will not only bring judgement on their owne soules and bodies, but bring God low in the eyes, and make (as they did) his service stink in the nostrils of the people.

Fourthly, or else they are base in paines, and discharge of their duty. [r] They will take the *fleece*, but the *flock* may fare as it

c *Vide* Aynsworth on Gen. c.20. ver.16. 1 King 7.15. compared with 2 Chron 3.15. Allow for the basis one cubit and it doubles the number.
d Esay 3.12.
e Rev. 8.9,11.
f Ier. 23.16.
g Ezek. 33.7.
h Ier. 23.28.
i 1 Pet. 5.3.
k 1 Tim. 4.12. Esay 52.11. *Quod sumus professione, actione potius quam nomine demonstremus. Et nomen congruat actioni, actio respondeat nomini, ne sit nomen inane & cimen immane, &c.* Amb. l. De dignitate Sacerdotali. c.3.
l Mat. 23.3.
m Rom. 2.21.
n *Periit pietas à Sacerdot. &c.* Bern. in Cant. Hos. 4.9. *Non arbitror inter Sacerdotes multos esse qui salvi fiant, &c.* Chrys. Hom. 3. in Act.
o Levit. 21.22.
p 1 Tim. 3.2.
q 1 Sam. 2.12.
r Esay 56.11.

it will for them; It may be (except to gather their in-come) they will scarce vouchsafe it a visit: they little regard the [s] Apostolicall injunction of being instant, and *preaching in season, out of season*; or the [t] woe threatned in case of non-performance; [u] they love to slumber, sleepe, lye downe, their carnall ease; the [w] wolfe may worry, the enemy [x] sow what tares he please in their field; Thus carelesse are they of Gods dishonour, and regardlesse how low men bring him.

4. The remisnesse, and coldnesse of many Magistrates in drawing the sword of Justice against bringers of God low. They are not affected with Gods dishonour as they ought to be; they can well enough indure ([y] contrary to *Moses* president) to heare Gods name struck through, torne in pieces, and trampled on by bloody oathes; his day prophaned, his Ordinances neglected, or sleightly used; his people wronged, and abused; yet here [z] like *Davids* Idol, they have eyes, and see not, eares, and heare not, &c. but if by complaint made to them, they are forced to heare, they think as sleightly, and accordingly proceed, as sometimes [a] *Festus* did of *Paul*, and his cause, as if these things were not worth their heeding; which sleighting and regardlesnesse of theirs, strengthens the hands of God-debasing people in their prophanenesse.

5. The ill example and discountenance of Superiours. If the great ones be chiefe in the fault, [b] in *Ezraes* time, it is no marvaile if the people be infected with it; [c] we see a man of quality can no sooner take up a fashion in habit, but thousands follow him; the truth is, there is nothing hath greater influence upon the multitude, nor swayes more with them, then the example of their betters; [d] if they contemne and sleight all piety, the people will do so too.

6. The crosses and meannesse (for the most part) of Gods people. [e] A poore people, and afflicted, that is their character. [f] Christs kinsmen were not more contemptible to the Emperour *Domitian*, for their meane condition, then these to the [g] great and wise ones of the world; and for their sakes, Religion.

7. The [h] cowardise and faint-heartednesse of those that are religious. If they come into the company of godlesse men, they dissemble what they are, for feare of [i] displeasing men, or being

[s] 2 Tim. 4.1, 2. ἐπίστηθι.
[t] 1 Cor. 9.16.
[u] Esay 56.19.
[w] *Pastorum absentia lupo invadendi occasionem præbet.* Athanas. Apolog. ad Constant. Imperat.
[x] Mat. 13.25.
[y] Levit. 24.11. &c.
[z] Psal. 115.5.
[a] Act. 25.19.
[b] Ezra 9.2.
[c] *Æthiopes eorum Principis infirmitates imitant, &c.* Diod. Sicul.
[d] 2 Chro. 12.1. 2 Chron. 36. 12.14.
[e] Zeph 3.12.
[f] *Euseb. hist. Eccles. l. 3. c. 16.*
[g] Ioh. 7.48.
[h] Ioh. 3.2.
[i] John 7.13.

ing affronted by them, [k] they are not valiant for their God; their tongue is tied, their light of a godly converſation is reſtrained; their carnall policy makes them forget [l] Chriſts precept.

8. The vayling of providence. When God ſeemes to [m] ſleep; [n] hide himſelfe; [o] forſake the earth, by the ſuſpenſion of the manifeſt working of his power; then (becauſe the world lives in ſenſe, and not in faith) God is exceeding low both in himſelfe and all that pertaines to him in their eſteeme; they ſay with that [p] ſapleſſe fellow in their hearts, *There is no God*; or with proud *Pharaoh*, [q] *Who is the Lord?* If they grant there is one [r], they confine him to the heavens; or if they will allow him the earth for a part of his territories, they fancy him ſuch a God as will [ſ] *neither do good nor evill.* Now on the contrary, [t] when God puts forth his power in working any great unexpected change in the world, the notion of God that nature hath planted in mens minds revives, and God recovers his glory. [u] When he puls downe Babylon, whereas Gods name was prophaned before in the eyes of the Heathen, *i.e.* they thought as meanly of the true God, nay more meanly then of ſome of their owne dead ſtocks they worſhiped; they tooke him for a very common, ordinary God: But by this manifeſtation of his might, and diſcovery of his Juſtice, in the ruine of a place ſo ſtrong, ſo oppoſite to himſelfe, and ſervice, his name is now ſanctified in the ſight of the Heathen, *i. e.* lifted up above all their Idol-gods, and he is taken notice of to be *the Lord.* So likewiſe, when he raiſes Sion out of her deſolate condition, [w] *He then appeares ſo in his glory*, that the Saints admire, and [x] the very Heathens themſelves are aſtoniſhed at it; but [y] when Sion fals by the enemies hand, then the fooliſh people blaſpheme and deſpiſe Gods name.

Laſtly, (which indeed is the roote of all, and without which all the reſt were nothing) a dark ſenſuall heart, either 1. [z] not diſcerning the things of God, *The naturall man doth not, neither can he, for they are ſpiritually diſcerned*; They may have indeed a [a] *diſciplinary* knowledge, *i.e.* a knowledge by heareſay, as a blind man hath of colours; but an [b] *intuitive* knowledge, that he wants; hee ſees neither the glory of the Higheſt, nor the ſweetneſſe of Ordinances, the benefit of his Day, or the beauty

of

[k] Ier. 9. 3.
[l] Mat. 5. 16.
[m] Pſal. 44. 23.
[n] Pſal 10. 1.
[o] Ezek. 8. 12.
[p] Pſal. 14 1. נבל *ſtultus a radice* נבל *cſſlernit.*
[q] Exod. 5. 2.
[r] *Non vacat exiguis rebus adeſſe Jovi.* Iob 22. 14.
[ſ] Zeph. 1. 12.
[t] Ezek. 38. 23. Pſal. 9. 16.
[u] Ezek. 36. 23.
[w] Pſal. 102. 16.
[x] Pſ. 126. 2, 3.
[y] Pſ. 74 22.
[z] 1 Cor. 2. 14.
[a] *Cognitio* 1. *Diſciplinaris.*
[b] *Intuitiva* i.e. *per ſpeciem propriam, &c.*

of holineſſe in his ſervants; he looks upon *c* the outſide of the Tabernacle, and there are onely meane deſpicable coverings; but as for the coſtly furniture, and admirable beauty within, that he ſees not, much leſſe hath he the leaſt apprehenſion of the glory of God that dwels in the Holy of Holies betweene the Cherubims. It is no marvaile therefore, though the carnall mind ſo much deſpiſe that, which to it ſelfe appeares *d* ſo contemptible, and of whoſe hidden glory it knows juſt nothing at all.

c Exod. 26. 7. 14.

d Eſay 5. 1 Cor. 2. 6, 7, 8. 1 Iohn 3. 2. Coloſ. 3. 3.

2. Nor can it more reliſh the Higheſt, or the things of God: there is no proportion betwixt a carnall heart and them, they are contrary to its humour and temper, wayes and courſes, thoughts and projects, ends and aimes; *e* therefore the Apoſtle ſayes, the carnall mind is enmity againſt God, it is not, neither can it be ſubject to the Law of God; It ſleights his Day, and contemnes his Ordinances, deſpiſes his Saints, and rejects himſelfe as unprofitable, uſeleſſe and diſadvantagious to it ſelfe. And thus you ſee the roots from whence this debaſing of God amongſt us comes.

e Rom. 8. 7.

Queſt. But now perhaps you will ſay to me, The diſeaſe is plaine enough, and the cauſes manifeſt, but where is the cure? O what may wee doe in theſe times of publique miſery to helpe all?

Anſw. Doubtleſſe my beloved, if you would ſtanch the bloody iſſue that already afflicts the Kingdome; if you would ſettle the peace of Church and State; if you deſire the preſervation of your ſelves and yours, here is the way, Let God be uſed like himſelfe, ſet up on high in our eſteeme and actions.

Vſe 2.

Let us firſt repaire God in point of honour,

againſt { 1. Our ſelves. 2. Others.

Firſt, againſt our ſelves; alas, there is not any of us, but leſſe or more, by one meanes or other, wee have had our hands in bringing him low; therefore I beſeech you, let us not be like the *Lamia*, cleare ſighted abroad, but without eyes at home; rather looke into our owne hearts and wayes, where we ſhall ſee there is cauſe enough why we ſhould uſe our utmoſt indeavours to free our ſelves from the guilt of the frequent, and horrid indignities we have put upon him, and to repaire him in point of honour.

Queſt.

Quest. But you will aske me, What are the meanes whereby we may repaire his glory in respect of our selves?

Answ. 1. Let us take to our selves our owne shame, acknowledge our God-dishonouring courses, and in the sense of them lie low before him; For is not this the businesse of the day, to feed our soules with the sad spectacle of our ill carriages towards our God, and thereby to make our heart to bow? If we put off our ornaments, and not our pride; if the head hang downe, and the heart be lifted up, are we in better state, or can we expect better successe of our fast, then the Prophet *f Esayes* hypocrites found by theirs? But, if we seriously in the sense of our owne vildnesse humble our selves this day before our God, *g* Do our sins trouble us? he will discharge them; *h* Is he departed? this will cause him to returne, and heale our Land. Would we gaine audience this day? the *i* prayer of the humble self-abhorring soule cannot miscarry: or would we get a glimpse of the Highest? he that would see stars in the day, must descend into some pit, from thence he may discerne them: See *k Solomon*, when he fals lowest in the sense of his own vildnesse, he rises then highest in the apprehension of Gods glory. Would we have Gods direction in these distracting erring times, what to do in our private Christian practise? He *l* will teach the humble his wayes: *m* he giveth grace to them, but beholds the proud afar off: or what course to steere in Church or State, according to our severall places? If we would but put on this temper and frame of spirit, *n* we shall not want that neither.

f Esay 58.

g Ier.3. 12,13.
h 2 Chro.7.14.
i Psal.9.12. *Et cum talis fueris memento mei.* Bern.
k Pro.30.2,&c.
l Psal.25.9.
m Psal.138.6.
n Ezek.43.11.

Seeing therefore, this self-humbling, self-debasing, is both the work of the day, and a thing so requisite; give me leave to further you in it; and to the same end, to lay before you certain considerations, wherein we may all of us see enough to make us vilde in our own eyes. Consider we therefore:

o Ier.8.6.
1 King.8.47.

1. What *o* have we done? How many Sabbaths have we prophaned? How many opportunities of exalting God have we let slip? How many Sermons have we sleighted? How many Lords Suppers by unpreparednesse and irreverence polluted? How in our love and feare, hath every vanity been set up, and God debased? How low, and seldome is God in our thoughts? How little is God extold by our tongues? How farre are our actions from advancing his name in the world? There is no

number

number can count our rebellions, or reckon up our disthronizations of the Highest.

2. What are we that have done these things? for *p* matter, dust and ashes; for weakenesse, *q* grasse, easily withering, flowers, quickly fading; for emptinesse, vanity, lighter then vanity, nothing, nay lesse then nothing; *r* like *Ezekiels* Vine-stick, good for nothing: A sweet contemptible subject, to lift up our selves against this God of glory.

p Gen. 18.27.
q Esay 40.6,17
r Ezek. 15.2. &c.

3. Against whom have we exalted our selves? Is it not against the Highest? A trespasse against an ordinary man, being committed against the King, proves treason. Do not our hearts tremble? Were it against a King, it were too much, *s His wrath is as the messenger of death*; But what is it then against the Kings King? against that God that infinitely surpasses all Princes of the earth in glory?

s Prov. 16.14.

1. Were it against a man, *t the Iudge might judge our cause*, but being against this high God, *O! who shall intreat for us?*

t 1 Sam. 2.25.

2. What recompensation can we make for these indignities we have offered him? It is *u* not thousands of Rams, not ten thousands of rivers of Oyle, that he regards; to give the fruit of our body, for the sin of our soule, he respects not. If we should weepe out our eyes, grieve our selves into our grave, give our bodies to the fire; alas, it is an infinite Glory by our sins we have wronged, and how can the finite sufferings of such worthlesse creatures make amends for the injury and dishonour that we have done him? And this is one reason of the everlastingnesse *w* of the torments on the damned, because being worthlesse they cannot satisfie Gods justice in any time, therefore they undergoe his wrath for their demerits to all eternity.

u Mic. 6.6,7.
w Mat. 5.26. *Propter satisfactionis defectum, &c.*

3. Where may we hide us from his pursuit, and vengeance? *x Darknesse cannot cover us*; *y Carmel, nor the bottome of the sea conceale us*; going up to Heaven, *z* or down to hell secure us; all places are alike to him, for he is the place of places, they subsist in him; *a He fils them all*, therefore to hide us is impossible.

x Psal. 139.8.
y Amos 9.2,3.
z Ier. 23.24.
a Esay 27.4. & cap. 5.24. & cap. 9.18, 19,20.

4. By what power can we defend our selves against his revenging justice? How easily are *b* thornes, and stubble consumed by the fire? *c* chaffe whirl away by the winde? If wee were as well intrenched as *Belshazzar* in Babylon; or fortified as *Nicephorus Phocas* the Greek Emperour; who out of his

b Psal. 118.12.
c Cedren.

guilty conscience fearing heavens justice made his Palace at *Constantinople*, as it was thought impregnable; whereby, he now secured, cast off his feares; But when he least expected, a voyce was heard, none knew from whom, or whence, taxing his foolish confidence, and telling him, that though he raised the walls as high as heaven, yet as long as wickednesse dwelt within, there was no safety to be expected. 'Tis [d] not the strength of towers, walls, or any creature, is able to secure us against his consuming indignation.

d Esay 2. 12. &c. Zeph. 1. 14. &c. Esay 43.13. Amos 2.14,15,16.

5. What excuse can we make for our selves? shall we say we did not know such things to be indignities to the Highest? I will not excuse, we have his word, and may know it if we will. Or is it an abasement to our conceited excellencie to serve the Highest? Alas, the service of the greatest Emperour or noblest master, which men so seeke, what is it to this? the [e] Angels and excellentest [f] Saints account this their glory. Or is it no thriving service? [g] *None lights a fire or opens a doore for nought.* The end he aymes at in his Commands, is the good of his servants, *that* [h] *they may live, &c.* There is no service so gainfull here as this; there is [i] peace, [k] joy, prosperitie, [l] blessing, riches, honour, all that is good; and as for the future, no master makes such provision for servants as God for his; [m] immortality, heaven, life, glory, and that for ever; so that we are wholly left without excuse.

e Revel.19.10.
f Psal.116.16.
g Mal.1.10.
h Deut. 5.33.
i Psa.119.165.
k Psal. 4. 7.
l Psal. 3.8.
m Joh.12.26. Revel. 22.3.

6. Whither may we appeale from his tribunall? there is none higher then himself, he is the sole Judge, that [n] hath power of eternall life and death; he is both [o] Lawgiver, Judge, and King; there is no appeale.

n Iames 4. 12.
o Esay 33. 22.

7. How shall we be able to stand under his wrath? If this high God doe but lift up his voyce, [p] abroad flye haile-stones and coales of fire; The sea roares, the earth trembles, the whole creation is troubled; who is able [q] to stand before his indignation? We talke much of lightning, what a terrible creature it is; how powerfull in executing Gods Commands; what strange things it will doe; consume houses, nay Cities; rend and teare mighty trees, massie buildings in peeces; kill the child in the mothers wombe, with many other strange and astonishing effects: we cannot say how great the power of that one creature is; how much lesse doe we know what is of his wrath; 'tis like him-

p Psal.18.13. &c.
q Psal. 76.7.

himselfe, [a] high and glorious, sharpe and piercing even to the soule, bereaving that of peace, joy, courage: alas, *our hearts* [b] *cannot be strong* when this possesses them; nor indure, when this like a fierce Lyon [c] *couches* and lyes upon them. [d] All the creatures combined cannot *resist it*; nor any meere created meanes [e] *extinguish* it: being powred out, it makes the [f] earth a desolation; the nations past escaping; the high ones come to nothing; the mighty strengthlesse, heartlesse. What shall we doe now considering all these things? shall we still goe on in a way of debasing God? Who did ever contend with him and prosper? I remember [g] *Herodotus* tells us a story of the *Psilli* a foolish people, who being displeased with the South winde, for drying up their waters, would needes take up armes against it; but while they marcht on the sands to meete their enemie, it blew so strongly, that it raised such a drift of sand as overwhelmed them; whereby, in stead of a victory, they met with a grave, as the just reward of their folly. The like, if we steere this course, we may expect, as in the [h] old world, the [i] *Ægyptians*, and many others plainely appeares. In briefe, if we would *actively* doe him honour, and our selves good; there is no way but to flye to him; and no posture more meete, and acceptable then this [k] *Self abhorrencie, and lying low before him. I am more brutish then any man, and have not the understanding of a man in me, &c.* should (as they were *Agurs*) be every one of our thoughts. The [m] prodigall, or [n] Publicans confession well fits our mouths: their posture may shew us what behaviour best becomes us: were it to put on [o] sack-cloath, sit in ashes, cover our heads with dust, with *Ahab* to walke the pace of saddest, dejectedst mourners, it is not low enough, it cannot be too low, the God we have debased is so high, whom could we but get a sight of, it would lay us low indeede, as sometimes [p] *Iob*, and [q] *Esay*; [r] and drive us out of our selves to take Sanctuary in Christs merit. And thus you see the first meanes whereby we should repaire God in point of glory, in respect of our selves, *viz.* by taking to our selves our shame, and so lying low before him.

2. We [s] should be deepely affected with, and mourne for, the indignities have beene offered to him. [t] If the booke of the Law did but fall to the ground amongst the Jewes, they call'd a fast, and it was matter of mourning to them; but [b] how hath

[a] Nah. 1. 6.
[b] Ezek. 22. 14.
[c] Deut. 29. 20.
[d] Θεῷ δίκαιος τοιοῦτος ἀδαμαστος πέλει κραιπνὸς ἔπι πολλῷ χείρων ἀμείνονα φῶτα, *Homer.*
[e] Jer. 4. 4.
[f] Esay 24. 17. 18. &c.
Jer. 4. 19. &c.
[g] *Herod.* l. 2.
[h] Job 22. 15. &c.
[i] Exod. 14. 27. &c.
[k] 2 Chron. 33. 12.
[l] Prov. 30. 2. &c.
[m] Luk 15. 21.
[n] Luk 18. 13.
[o] 1 King 21. 27.
[p] Job 42. 5. 6. c. 7. 20.
[q] Esay 6. 5.
[r] Phil. 3.
[s] Ezra 10. 1.
[t] Schickard. in Bechin. Happer.

Gods law not onely falne to the ground amongſt us by omiſſion of practice, but beene [u] trampled upon by oppoſition and contempt. [w] When one of *Darius* King of *Perſia's* Eunuchs ſaw *Alexander* the great ſetting his ſeete upon a low table that had beene highly eſteemed by his maſter, he wept: being askt the reaſon by *Alexander*, he gave this, he mourn'd to ſee that thing which his maſter ſo highly once eſteemed, to be now contemn'd and made his footeſtoole: ſo in truth my beloved, what pious heart doth not bleed to heare, and ſee in theſe degenerate times, the deſpiſing, and trampling upon thoſe things which God ſo highly prizes? His name is in every corner torne in pieces by bloody oathes, as if men were reſolved, if they could, to ſweare, and curſe God out of Heaven. What irreverence is uſed towards his Ordinances? what contempt, and reproach caſt upon his ſervants? what a low opinion of God, of the power and purity of Religion, is there in the hearts of people? Theſe, and many ſuch like miſcarriages, may well make [x] *our eyes runne downe with rivers of teares, becauſe*, neither by our ſelves, nor others, the high God is no more advanced, but ſo much debaſed amongſt us. To ſee earthly greatneſſe deſcend in ſtate, or eſteeme, hath ſometimes moved ingenuous minds to expreſſe their ſenſe by teares; [y] *Alexander* for *Darius* treacherouſly murthered; [z] the people, for *Perſes* King of Macedonia, although he were their enemy, yet ſeeing him brought from a Palace, to a priſon, wept. [a] So *Samuel* for *Saul*, when he had loſt his eſteeme with God, and ſtability in his Kingdome, both together. But, if they that be brought low have any relation to us, we are much more moved: So [b] *Pſammenitus* King of Egypt, ſeeing his familiar friend brought downe from a high to a very meane condition, teſtified his ſorrow by weeping. [c] *Jobs* friends did the like when they came to viſit him. And if our hands be in it, we are uſually much more ſenſible, and affected with it: [d] So *Baſſianus*, when ever he ſaw but the picture of his brother *Geta*, whom he had bereaved both of Crowne and life together. But, if our owne condition be engaged and involved in theirs, then moſt of all. [e] Thus *Iudah* for *Ioſiah*; and no marvaile, for he was the [f] breath of their noſtrils, which being gone they periſhed. And are there not all theſe, and many more conſiderations, to fill our ſoules with ſorrow, our eyes with

[u] Pſal. 2. 3. 119 126. Eſay 24. 5.
[w] *Diodor. Sicul. l. 17.*
[x] Pſ. 119. 136.
[y] *Sabel. l. 6. Enn. 4.*
[z] *Diod. Sicul. l. 31.*
[a] 1. Sam. 15. 35
[b] *Sabellic. l. 7. Enn. 2.*
[c] Iob 2. 12.
[d] *Eraſm. in Adag.*
[e] 2 Chron. 35. 24.
[f] Lam. 4. 20.

with teares? *g* How high is this God who is brought thus low amongst us? *h* Then, is he not our God by Covenant, to whom we have offered these indignities? Have not we a hand in his dishonours? And is not our condition *i* involved in this? Is he not our ornament, to adorne us? our Tower, shield, wall of fire to keep us safe? Glory, crowne, to deck us? Is he dishonoured, and can we be safe? *k* When *Iosiah* heard the words of the Law, he rents his cloathes, as a testimony of his inward consternation and sorrow: Why, what is the matter? Alas, God is dishonoured, and the people in generall ingaged under Gods displeasure for it; *l* But see how kindly God takes at his hand this manifestation of his sense of his dishonour, and displeasure; he gives the people a respiration, and him an exemption from the common ruine. *m* *Ezekiels mourners* for the abominations of the time they lived in, are sealed for safety. In a word, *n* the day cals for it; it is a day of mourning, of rending the heart with sorrow, *o* of drawing water, and pouring it out before the Lord: the sins of our selves, and others require it, we may every where finde matter enough for sorrow; the discovery of our affection to our God ingage us in it; the examples of the Saints invite us to it; the safety of our selves, and Kingdome cry loudly for it. *p* *Alexanders* Macedonians being sensible of his displeasure, laid by their armes, put on their mourning attire, came running in troopes to his tent, where for almost three dayes space they remained with loud cries, and abundance of teares, testifying their remorse for offending him, beseeching his pardon, which at last they gained. And *q* *Guicciardine* tels us, That *Lewis* the twelfth of France, when he entred into *Genoa*, in his triumphant Chariot, with his sword naked, resolving to make a prey of their riches, and an example of many of the chiefe amongst them, and to leave the rest to his souldiers mercies; But being met, first by the chiefe; afterward, by the multitude, with great lamentation for their folly; and abundance of teares, and cryes, as testimonies of their inward sorrow, his wrath was appeased towards them. Is there such mercy in men, and not more in God? O yes; he is the *r* originall and *s* ocean of it; it is his nature. The mother doth not with more earnestnesse desire to be rid of her milke that fils her breasts, nor give it forth with more delight to her *t* babe, then

g Psal. 78. 56.
h Ezek. 16 8. &c.
i 2 Sam. 2. 30.
k 2 Chron. 22. 11.
l 2 Chron. 22. 19, 20.
m Ezek. 9. 4.
n Ioel 2. 12.
o 1 Sam 7. 6.
p *Plutarch. in Alexand.*
q *Guicciard. l. 7*
r 2 Cor. 1. 3.
s Eph. 2. 4.
t Mic. 7. 18.

God his mercy. [u] He wooes men to accept it; he [w] waits that he may shew it; he takes any opportunity to extend it. [x] Doe they confesse their sins? then he forgives and covers. [y] Do they bewaile their folly? then he remits. [z] Doe they afflict their soules with the thought of what they have done? he will speake peace. Doe they in earnest mourne for those indignities that have beene offered him? He will take the mourning garment from them, and give them for ashes, beauty; for sorrow, [a] joy. And thus we see the second meanes, whereby we may repaire Gods honour, and set him on high, in respect of our selves. But if you would have these former meanes to prove effectuall, you must adde to these a third, and that is

3. Reformation, An inward & outward change. [b] *Let the wicked forsake his waies, and the ungodly man his thoughts*; that God requires. For a man to put on a forme of sorrow, and self dejection; to cry to God for mercy on such a day as this, and yet to hold fast his God-dishonouring wayes, what is this but to mock the Highest? Like [c] *Lewis* the eleventh of France, who carried a leaden crucifixe in his hat, and when he had done any act his conscience checkt him for, he plucked off his hat and bowed to his Crucifixe, asking forgivenesse for it; hereby accounting himselfe sufficiently quitted from the guilt of his sinne, without any more adoe. Just thus deale the most part of men with God; They sinne, and they aske forgivenesse; whereby they think themselves sufficiently discharged of the old, and in case to begin on a new score with him. Let us not deceive our selves, for [d] *God is not mocked*; hee regards not shewes, but substance; not the face, but the heart; [e] nor cares hee for wording of it, it is deeds that he respects: [f] *Cease to doe evill, learne to doe well*, else there is no treating with him. Hee may be angry with a people that [g] *prayes*; [h] with a *fasting*, a *weeping* people; but when a people once cordially reformes, the [i] quarrell is at an end. It is not the creature, but the sinne God hates: the holding of it fast, is the creatures ruine. [k] But if this accursed God-debasing thing be once discarded, God takes possession of his throne, mans soule, and all is [l] peace, and quietnesse for ever. But now, because in our selves we are not able to contribute so much as a [m] good thought towards this reformation, and advancing of God in our hearts, or actions, but

u Ezek. 18. 31, 32.
w Esay 30. 18.
x 1 Iohn 1. 9.
y Ier. 31. 18, 19, 20.
z Hos. 14. 4.
a Esay 61. 3.
b Esay 55. 7. *Tutius recurrere quam male currere, erat Symbolum Philippi tertii Imperatoris.* Reusn. Symb.
c *Philip. de Comm. Similiter fere & Halverstadenses olim, &c.* Sabel 1. 7. Enn. 8.
d Gal. 6. 7.
e Hos. 11. 12. μὴ μοὶ ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ. Theogn. *Sic & dicit Deus.*
f Esay 1. 16, 17, 18.
g Psal. 80. 4.
h Esay 50. 8.
i Ier. 18. 8. Ionah 3. 10.
k Iob 11. 13, 14, 15. 22. 22. &c. 1 Iohn 1. 6.
l Esay 32. 17.
m 2 Cor. 3. 5.

but our ſufficiency is of God, *Who* [n] *worke both the will and the deed of his owne good pleaſure*; therefore, we have need, not onely by prayer to ſeeke from his free mercy the pardon of thoſe indignities we have offered him heretofore, [o] but for the future, ſtrength to enable us in this buſineſſe, that we may advance, and ſet up his glory in the world. Therefore let us earneſtly beſeech him; 1. That [p] he, who in the beginning cauſed light to ſhine out of darkneſſe, would vouchſafe to ſhine into our darke ſoules, to give the knowledge of the glory of God in the face of Chriſt: for doubtleſſe, my brethren, this is a great cauſe, [q] why he is ſo low in our thoughts, feares, loves, ſervices in his Ordinances, Saints, Day, becauſe we are no more acquainted with him. For, did we but ſee what a glorious God he were, we would doubtleſſe more advance him in all. [r] If God did but ariſe in our ſoules, then even as the ſunne drives away the darkeneſſe, and fogges that benight the earth, ſo would this light aboliſh the darke luſts of our ignorance, feares, and prophaneneſſe of our ſpirits, which being rectified, would rightly order our outward man, and make us ſhine as lights in the midſt of a froward and perverſe generation; that others ſeeing the beames ſhining forth of this light within, may glorifie our Father which is in heaven. 2. [t] That God would likewiſe vouchſafe us a ſon-like Spirit and affection to him; by ſhedding abroad his love in our hearts; whereby, as a ſonne is affected to honour his father, we may have our ſoules inlarged to glorifie him. If this were in us, 'twould make us like [u] *Craſſus* dumbe ſonne to finde a tongue in his behalfe. [w] There is nothing would more afflict us then his diſhonours, nor affect us then to ſee him advanced in the world. In truth this is a maine reaſon why men are no more ſenſible how it fares with his glory, or how much they diſhonour him, becauſe they looke at him as a God that is a ſtranger to them. I beſeech you therefore let us more and more ſeeke after the knowledge of our relation to him, and the getting our hearts poſſeſt by this filiall diſpoſition, then we ſhall make it our buſineſſe, nay, 'twill be our meate and drinke to doe his will, to advance his glory, and lift up his name; [x] that as his name is, ſo may be his eſteeme and praiſe amongſt the ſonnes of men. And thus you ſee as briefely as I could, the taske that lyes upon us all in generall, and the

n Philip. 2. 13. *Non eſt devotionis dediſſe prope totum, ſed fraudis detinuiſſe minimum. Proſp.*

o *Da quod jubes, & jube quod vis. Aug.*

p 2 Cor. 4. 6.

q 2 Pet. 1. 3. *Claritas in intellectu parit ardorem in affectu.*

r Pſal. 68. 1. &c.

s 1 Pet. 1. 14.

t 2 Theſ. 3. 5.

u Ἀνοίγουσι μὲν λόγον Κράσσῳ, &c. *Hunc in. Neh.* 13. 11. 17. 25.

w Pſal. 34. 3. 139. 21. 22. *Amantium mos eſt ut amorem ſuum filiis tegere nequeant. Chryſoſt.*

x Pſal. 48. 10.

the meanes whereby we may repaire our God in point of glory and honour in reſpect of our ſelves.

2. We ſhould not thinke we have done our duties when we repaire Gods glory in reſpect of our ſelves; it is not here to be confined, but we muſt endeavour to ſpread his fame, and every one in our ſeverall ſpheares and places, to cauſe others to doe the ſame. Fathers, Maſters, [y] who are intruſted with the leaſt power, muſt put it forth for God; but eſpecially thoſe that are intruſted with greater abilitie and larger power, muſt not be wanting in it. And here give me leave I beſeech you, to uſe the liberty of Gods Embaſſador, and in his behalf to addreſſe my ſpeech to you, whom the Providence of God hath ſingled and called together, out of the many thouſands of this Kingdome, to doe his work, and advance his glory. Let me in a few words excite, and beſpeake you in his behalfe, to be zealous in this worke. Were it an imployment too low, I would hold my tongue; but is it not the worke of the eminenteſt Saints, the glorious Angels, nay of [z] Chriſt himſelfe? [a] Is it not the end for which God doth all he doth? Or were the iſſue of it ſhame; I might be ſilent; but when God ſayes it is honour, (as ſometimes amongſt the Romans the way to Honours Temple was through that of Vertue) it is argument ſufficient to perſwade brave mindes. [c] Doe you not profeſſe your ſelves to be the ſonnes, the ſervants of this high God? whereby can you doe ſervice more then this, or teſtifie the truth of your relation you pretend? I confeſſe there are mountaines of oppoſition in your way, but is not this God of power ſufficient to make them plaine? Put caſe you ſuffer the loſſe of what you eſteeme of in it; is it not a [d] ſcare of honour? and he ſufficient whoſe worke you doe, to make you amends? Suppoſe you undergoe as many reproaches, and wounds in your names as that Noble old Roman, *Marcus Manlius*, did in his body in defence of the Capitoll; So many wounds, ſo many mouthes to proclaime your honour, and cry for heavens bleſſing on you and yours: and bee ſure, in Gods due time, [g] *he will cleare your names, and make them like noone day, full of glory, and luſtre.* Is it in your eſtates? What loſt *Joſeph*, *Daniel*, *Nehemiah*, [h] *Valentinian*, and many others by this imployment? But yet put caſe you ſuffer; you can never by Gods Service be reall loſers; for if [i] *you part with wife, children, houſe,*

y Mat. 25. 27.

z Joh. 8. 50.
a Prov. 16. 4.
b 1 Sam. 2. 30.
c Pſal. 22. 30. 31.
d *Magna facinora, magnis periculis enuntur. Dion. Halicarn. l. 9. Zach. 4. 7.*
e *Refert Pericles, non picturam, non aurum & lapides, ſed ſcutum divulſum, fractam galeam, bebetem gladium, faciem vulneratam cedere militibus adornatum. Pet. Bleſſ. f Plin. de V. I. illuſt.*
g Pſal. 37. 6.
h *Amiſit propter Chriſtum militiæ ordinem & obtinuit dignitatem Imperatoriam, &c.*
i Mat. 19. 29.

house, or land, you shall gaine by the bargaine; in peace of conscience, joy of the holy Ghost, light of Gods countenance, &c. *here a hundred fold*, and that is not all, the best is behind, *in the end everlasting life*. Suppose it should yet rise higher, and might possibly cost you your lives; you can never bring them to a better market, nor part with them in a more comfortable & gainefull way then the advancement of Gods name, and endeavouring that he may be esteemed, and served like himselfe. It is for your God and can you doe too much, or be too zealous for such a God as yours? There are foure sorts of men, whose names are more illustrious, memory dearer, and themselves more highly esteemed, as persons of greater desert, and eminency amongst the sons of men then others be: *a* Founders of States and Common-wealths, as *Romulus*, *Cyrus*, *Cæsar*, *Ottomen*, &c. or Law-givers, as *Lycurgus*, *Solon*, *Iustinian*, &c. Saviours or deliverers from intestine wars, forraine servitude, &c. so *Augustus* Cæsar, *Vespasian*, *Aurelianus*, &c. or lastly, such as inlarge their territories, or make noble resistance against invaders.

& Luke 17.33.

a Bacon. Essay 55.

Are these such things as justly advance men in the opinion of the world? and is there not in these, and many more respects sufficient in God, to excite the putting forth of your utmost abilities to set him on high? Were not our predecessors in former times like *b Ezekiels* miserable infant, polluted with the filth of heathenish Paganisme, and disorderly Barbarisme? Who *c* alotted them this good Land to dwell in? Who shaped, and framed them into goodly order, and comelinesse, instead of a lawlesse rout of Pagans, making us a Christian Common-wealth: was it not He? Who deckt us with such comely ornaments and jewels of Lawes, and nationall Statutes, especially with such heavenly Ordinances, to be a light to our path, and a Lanthorne to our feet, to guide our soules in the way of life and peace? *d* doubtlesse it was he. Who hath (in a word) kept hitherto our Iland like *Gideons* fleece, drye, when the earth round about us in neighbour Countries hath beene wet with the blood of the slaine? who hath *e strengthned the bars of our gates*, preserving us both from forraine invasions, & domesticke treacheries, but He? We may truly say with *f* Israel, *If the Lord had not been on our side when men rose up against us, they had swallowed*

b Ezek. 16.

c Act. 17.26.

d Psal. 147. 19.20.

e Psal. 147. 13. &c.

f Psal. 124. 2, 3.

swallowed us up quick, &c. And can you now doe too much for such a God as this, to repaire his glory, and make his name high in this Land, where he so well deserves it? If therefore you are resolved (as I doubt not but you are) to set both shoulders to the worke; then I beseech you manifest it more and more,

1. By discountenancing, and punishing those that daily bring him low, as foule-mouthed swearers, abominable blasphemers, prophane Sabbath-breakers, lewd and wicked professors, broachers of errors, ignorant, heretical, idle & scandalous Ministers; remisse or corrupt Magistrates; pleaders for *Baal*, persecuters of Gods servants, &c; who ever they are that your Wisdoms regulated by Gods Word, shall discover to be enemies to the Crowne and dignity of this King of glory. Remember I beseech you, 1. [g] You are Trusties in the behalfe of God; His providence hath called you together, and trusted you with power; part with your owne honour, so far as you may without destruction of the publicke interest, (I shall be far from perswading you to write yours, like *Dracos* Lawes, in blood) but not with Gods. I may say to you, as sometimes *Cæsar* to his Ship-man in a tempest, Why feareſt thou? thou carriest Cæsar and his fortune; So, [h] why in the least measure should your Spirits relliare? is not the glory of the great God imbarqued in your managing of the affaires of Church and State? I beseech you therefore be excited more and more to discharge this trust. [i] See how *David* sets about the ridding the City of God from evill workers. [k] *Ioshuahs* crying will not serve, nor fasting, till this be done. [l] How zealous is *Elijah* for the Lord of Hosts in this respect? And [m] *Moses* the meekest man alive, in recovering Gods glory by this meanes, is the hotteſt; like a flame of fire walking in the midst of stubble. Nature teaches us in point of injury to be too sensible for our owne glory; I beseech you be not lesse for Gods, lest by remisnesse you incurre the guilt of other sins, and draw thereby upon your selves [n] a sad account. 2. Are you not Trusties likewise in the behalfe of King and Kingdome? not onely intrusted with the Prerogative of the one, and the Liberties of the other, but Safety of them both? which how can that be firme so long as [o] Achan is in the Camp; [p] Jonah in the ship; [q] and the men of Gibeah not discountenanced

for

g Rom. 13. 4.

h 1 Sam 15. 24 *Fiat justitia, aut pereat mundus: Erat Symbolum Ferdinandi primi Imperatoris.* Reuſ. Symb.

i Psal. 101. 8.

k Ioſh. 7. 11, 12

l 1 King. 18. 40

m Exod. 32. 26, 27.

n 1 King 20. 42

o Ioſh. 7.

p Jonas 1.

q Iudg. 20.

for their prophanenesse? but when r Phinees zeale puts him upon this taske, the plague is staid; and when the f Medes and Persians do God right on the Chaldeans, Gods wrath is appeased.

Then 2. for the future; I beseech you bee carefull to fence Gods glory from being trampled on, and advance him in this Kingdome by wholesome Lawes; Blessed be God for those we already enjoy; but give me leave to beseech your most serious thoughts in this. For, doe you not each day finde in things that concerne our worldly welfare, wherein your predecessors might have done something more, either in matter of *expression*, or *addition*, then ere they did? I conceive in this I speake of, you may finde the like: O, be a blessed meanes, that it may be mended. t Your Lawes for blaspheming Gods name, let them be more severe; that this Land destroying vice may be rooted out from amongst us. Indeavour, that God may rule in his owne house, and be served according as himselfe requires, with a pure worship. That Ordinances may be like those u Crystall streames without mud or mixture. That every Candlestick in this Land may be furnished with a burning, and shining light. That the waters of the w Sanctuary may flow thence plentifully, to make the fish live. That none may be chosen to serve in the Temple, but such, x who like the Arke, have Aarons Rod, the two Tables, and the pot of Manna in them. That these may be meet in Gods house, y and the mouth of the Oxe be not muzled that treadeth out the corne. z That the Lords Day may be observed with that devotion, and piety which he commands. That the name of *Baal*, and all false worship, may be rooted out from amongst us. In a word; that whatsoever provokes the eyes of Gods glory may be extirpated. This is the way to set God on high, and to make us happy. But this cannot be, except God be pleased to shine on your counsels, and blesse your indeavours, that by your meanes wee may enjoy yet one mercy more, and that is; 3. That the sword of justice, and power to see the execution of these Lawes be committed into the hands of men fearing God: Such, who may resemble in holinesse that God whose place they supply, whose name they beare, and whose a judgement they execute: for, if they want piety, we cannot expect, but that they should either bee senselesse of Gods dishonours d, or perhaps, which is worse, pervert

r Psal. 106.30.
f Zach. 6.6.
t Dan. 3.29.
u Revel. 22.1.
w Ezek. 47. 8,9.
x 1 Tim. 2. 9,10. 2 Tim. 4.2.
y Mal. 3.10.
z 1 Cor 9.9.
a Neh. 13.17. &c.
b Exod. 18.21. 2 Sam. 23.3.
c 2 Chro. 19.6.
d Amos 6.12.

pervert Gods Ordinance, *f* prove task-maſters to Gods people, and diſcourage vertue.

f Mic.3.2,3.

Thus I have made bold, according to my meaneneſſe, to preſent you with the way, whereby you may advance God in reſpect of others. And now to wind up this point: Are not the eyes of Chriſtendome upon you, to ſee what you will doe for your God? Is not one Kingdome in a very ſad plight, and doe not the foundations and pillars of this ſhake? Doe not the people of the Land caſt from all places a pitifull imploring eye upon you, to repaire their breaches, to ſettle their peace, and increaſe their happineſſe? Doth not the *g* rod of God which he ſhakes over the Land in peſtilence, and ineſtine diſtemions, cry loudly to you for reparation on this behalfe? and whereby may that be done, but by this meanes of a *h timely, i cordiall, k univerſall* reformation? This is the way to avert wrath; like *l Iohn* ſometimes Biſhop of Magdenburge, againſt whom the Duke of Saxony raiſed an army; one comming from thence, the Duke aſked him, what preparation the Biſhop made? he told him, that he ſaw none; Why, but (ſayes the Duke) what doth hee then? The other replied, That hee reformed his Church, his houſe, his City; Which when the Duke heard, he diſbanded his army, ſaying, He would never venture upon him that ingaged by ſuch a courſe God to aſſiſt him. Thus this courſe will make you *m* too hard for your enemies; it will hold up the hands and hearts of your friends; bee a continuall feaſt to your conſciences; *n* comfort your hearts on your death-beds; and cauſe you with unſpeakable joy one day to heare that *o* conſolation, Well done good and faithfull ſervants, enter you into your Maſters glory.

g Mic.6.9.

h Zeph. 2.1,2.
i Ier.4.14.
k Ezek.18.30.
l *Maulti loc. com.p.*142.

m Eſay 58.8. &c.
n 2 Chron.15.2.
o Mat.25.21.

And thus at the laſt I have finiſhed the firſt particular of my Text, Gods eminency; He is on high. In which, becauſe of my deſire to ſuit my diſcourſe to the day, I have beene the longer; therefore, I ſhall indeavour to make amends in the brevity of my diſcourſe upon the two branches of this firſt particular which remaine: wherein I ſhall rather point out, then proſecute; and with *p Ionathan*, rather give you a taſte, then a meale of the *ſoule-quickning, minde-inlightning* hony in this Text.

p 1 Sam.14.27

This

This eminency of God (as you heard in the dividing of the text) is discovered,

By { 1. The rise and fountaine of it.
2. The eternity, and stability of it.

1. The Originall and fountaine of it, 'tis of, and from himselfe: [illegible] he exalts himselfe, saith the text. This is manifest in all the former respects.

1. Looke upon his essentiall eminency, and perfection, of holinesse, life, power, &c. All receive from his infinite fulnesse, but how can he receive from any who is the q first, in time eternally before them all; r and so perfect that no accession or addition can be made to him by any creature in point of essentiall glory?

2. As for his throne, and glorious habitation, s his hands did frame, his fingers fashioned it; not out of pre-existent matter, but from nothing.

2. His glorious state and dignity, he comes not by it as other Monarchs doe, by descent, choice, conquest, or the like; But well may he be Lord of that he t made; u His territories, subjects, whether in heaven, or earth, he gave a being to; and, by his all-powerfull wisdome hath so contrived these things, that they subsist in him; nor can they, if they would, shake w off his government, they are so framed by him to be subservient to it, and by his power so infinitely surpassing theirs, so led, infallibly x subdued, and ordered by it.

Object. But doth not he y use the creatures in this great work to exalt himselfe, and command them so to doe?

Answ. 1. As z for his essentiall glory, they cannot detract from, neither adde to that at all, it is above the spheare of their activity.

2. It is true, in point of imployment he is pleased to set the creatures on work to advance the *manifestation* of his glory, and eminency, in the execution of many of his great works in the world; His Angels he imployes in a governing Kingdomes, b executing his decrees of judgement or mercy; His Ministers are c co-workers with him, in the conversion and salvation of soules, &c.

But first, that he is pleased at all to use his creatures in such affaires as may advance the manifestation of his eminency, is a

q Revel. 1. 8. Esay 44. 6. Psal. 90. 2.
r Iob 22. 2, 3. &c.
s Psal. 102. 25, 26.
t Gen. 1. 1.
u Colos. 1. 16.
w Ps. 103. 19. δοσὴ γὰρ ἀνάγκη πάντα κρατεῖ. Orph.
x Psal. 66. 7.
y Esay 43. 20. 21. Ps. 148. per tot.
z Iob 35. 6. &c. *Eminentiam Dei, prædicatur in scriptura.* 1. ὑπεροδῶς. 2. ἐνεργητικῶς. 3. προτρεπτικῶς.
a Dan. 4. 13. 10. 20, 21.
b Revel. 7. 2. 8. 6. &c.
c 2 Cor. 6. 1.

a worke of [d] *dignation*, and not of *indigentie*; in it he is pleased to put honour upon his creature, but is not necessitated in the least measure to imploy it; for he is able to doe the same thing without it if he please: He can give [e] light without the sunne, sustaine without food, as in the kingdome of glory. Secondary causes indeed can doe nothing without him, but he doth in heaven and earth, whatsoever he please, without them.

Secondly, it is his power whereby the creature workes: they first from him receiv'd it, as [f] a stocke to trade with for his glory; [g] it is maintain'd by his continuall influence, and acted by him, whether it be in [h] nature, or in [i] grace; so that although in some of his great workes he is pleased to cover his arme with the creatures shadow, yet still, what ere is done, by [k] power in this great businesse, it is indeed Gods Worke.

Therefore, seeing he exalts himselfe, we should learne in every thing whereby the declarative highnesse of this great God is advanced, to set the crown of glory upon his head; by acknowledging his hand in all, and giving him the praise. Alas, we are too apt (when either our selves are used, or else our fellow creatures made Gods instruments, in a way of manifestation to advance his highnesse) so much to gaze on them, [l] as here to terminate our sight, and goe no farther to behold that God whose instruments they were and by whose power what is done was brought to passe: And hence it is, that what is due to God, we give to them. The *Romans* had a custome, that when they had received any great victory ore their enemie, [m] the conquerour in his triumphant Chariot rode to the Capitoll, where in all humility he did present a Palme to Jupiter; therein acknowledging it was his power whereby this conquest was atchieved: You see that natures light did point, and prompt them to this duty, though they mistooke the object where it was due. I would that we who doe pretend more light, did not expresse more darkenesse in this thing. It is reported, that [n] *Adrian* the fift being made Pope, the solemnitie at *Lovain*, where once he was head, being likewise kept, amongst other papers hung up in the Hall, in one was written; *Trajectum* planted him, *Lovain* watered, *Cæsar* gave the increase: one wittily subscribes, *Hic Deus nihil fecit*. And may we not under-write the same, if we speake the conceptions of most mens inward thoughts? If God exalt

d Psal. 16.2. Zach. 4. 6. Esth. 4. 14.
e Revel. 21.22.
f Mat. 25.14. *vide Bradward. de causa Dei mihi. p.* 165.
g Ἔργατας τοῦ αὐτοῦ δυνάμεων, καὶ ἔργων ἀρχὴ πάντων, *&c. Pythag. citat. Just. Mart.*
h 1 Chron. 29. 12.
i Phil. 2. *Conatus nostri nulli sunt si non excitantur, & incassi si non adjuvantur, Bern.*
k Psa. 62.11. *Multa facit in homine Deus quæ non facit homo; nulla vero facit homo, quæ non facit Deus ut faciat homo, Aug. l. 2. cont. 2 Epist. l clag. c. 8.*
l Deut. 8.17. &c. Hab. 1. 16.
m *Laurumque superbam Ingrem o Jovis abscissis deponere Pœnis, &c. Et taurum album Jovi mactabant, &c. Liv. l. 6. Dec. 3.*
n *Manlii Loc. com. p.* 178.

exalt his mercy in deliverances from common ruin, and calamities, &c. we talke of the Souldiers valour, the States mans Policie, but scarce one word of God. If he exalt his Justice in afflicting, suppose in warre, pestilence, or the like; we speake of the enemies injustice, crueltie, power; or the ayres corruption, earths infection, peoples distempers; thus, still we are so lockt up in second causes, as not to see the first; the *covering* doth so terminate our minds, we cannot see the *Arme* that workes all this.

O let us be more wise, and learne to see our God in all his works; it will make us live more comfortably in all changes; not idolize our [o] selves, or fellow creatures, but give him his due. Could we but with that blessed Saint behold the rise of all from him, and how his power moves and acts in all, to carry them to the fountaine whence they issued, it would make us use his [p] doxologie, and give him the praise.

And thus I have rather toucht then handled this first branch, whereby his eminencie is discovered, *viz.* The originall and fountaine of it. He exalts himselfe.

Secondly, Gods eminencie is further discovered by [a] his eternitie and immutabilitie, He sits or dwells on high sayes the text, and so *Rabbi Maymony* and other expositors understand the phrase.

1. In respect of [b] *eternity*; *Before the mountaines were brought forth, or ever the earth and the world were formed, even from everlasting to everlasting he is God.* [d] There was none *before* him, neither shall any be *after* him, as the Prophet speakes.

2. In respect of *Immutability*, he is a high God, and *dwels* on high indeed, for *he* [e] *changes not*: Nay, he is so farre from changing in point of *Essentiall eminencie*, that there is not in him [f] the *least shew, or shadow of it.* [g] Though both heaven and earth wax old as a garment, and as a vesture he doth change them, yet *he indures for ever, his yeares have no end*, there is his *eternitie*; and for all these changes he *remaines the same*, as the Psalmist speakes, there is his immutability. Indeede there is nothing but change in all things else: the Prophet [h] *Ezekiel* sees God on his throne, there he sits, but under the throne are wheeles, [i] and they are full of motion and revolution; there is [k] the wheele of times and seasons, [l] *seeds time and harvest, cold and heate, summer and winter, day and night.* Every thing under the sonne hath its

o Psal. 115. 1. 1 Chron. 29. 14. &c.
p Rom. 11. 36.
a ישב: Sic Psal. 102. 12. R. Maymon. Moreh. Nevoc. l. 1. c. 11.
b *Eternitas, a parte ante, & a parte post cō attribuitur, &c*
c Psal. 90. 2.
d Esay 43. 10. *Sine initio & fine, vere & semper idem, eodem modo se habens solus est Deus, Iren. l. 2. c. 64.*
e Mal. 3. 6. *Quia est simplex, Independens, perfectissimus, Actus purus &c. vide Aquin. p. 1.*
f James 1. 17.
g Ps. 102. 26. 27
h Ezek. 1. 16.
i *Dicimus immutabile bonum non esse nisi unum verum Deum beatum; ea vero quæ fecit, bona quidem esse, quod ab illo; verumtamen mutabilia, quod non de illo, sed de nihilo facta sunt, Aug. l. 12 de Civ. Dei c. 1.*
k Gen. 8. 22. *Temporalia rapit tempus, &c. Aug.*

its l time and season. Then 2. there is the wheele of m generation. *One generation passeth away and another commeth*, some dye and others are borne, n even as in a wheele turning about, the part thou now seest by and by is out of thy sight; so saith *Jerome*, those men, plants and other things which thou didst even now see, are straightway vanisht, and others fill up their places which before appeared not. 3. There is the wheele of state and condition. Looke upon bodies Politicke, what is become of those foure o Monarchies that issued from between the brazen mountaines of Gods providence, are they not vanisht? And may we not say the like of others too? Either their owne over-grown greatnesse; or else some hand of violence hath destroy'd them, so that except in history we know not where to finde them.

Secondly, to name no more; let us but cast an eye upon our selves, and is not *Iobs* expression [children of change] a title well befits us? How doe we change in all we are and have? From child-hood to youth, from youth to mans estate, from thence to age, p we never stand at a stay till dust returnes to dust. The face of heaven admits not of more changes then our mindes. As for our outward state, how q doth it change, and put on severall shapes? to day in wealth, to morrow as poore as *Iob*: now on the throne, the next day on the pile like r *Croesus*: to day in honour and reputation, to morrow like *Belisarius* begging an almes of passengers: whether it be from good to bad, or contrary, it matters not, for still it is change. These changes are the wheeles of this High Gods Chariot in which he rides, and though he makes them all, yet he is the same. Though heaven and earth threaten to come together, though the waves roare, and waters lift up their voyces; though the thunder rattles and lightnings flye abroad; though men perish and creatures be cut off as in the flood; yet as the sunne, being above the place of stormes and tempests, goes on its course, and is not checkt by these, so is it far above the spheare of change, to make the least t mutation in this God. 1. u And therefore if you read that he repents, doe not mistake the phrase: 'tis true; w 'tis over man; but not as man, he doth it. In man it intimates a turbation of minde, a displicencie of the fact, a mutation of counsell: but in God 'tis not a change of counsell, but of fact; of things which are made by him, not of his prescience; nor is it an alteration of his

l Eccles. 3. 1, m Eccles. 1. 4. n Hieron. in verba Eccles. 1. 4. Tonsura generis humani. Senec.

o Zach. 6. 1.

p Job 14. 2.

q In hac vitæ scena, circumdantibus agitemur procellis. Rect. Job 1.

r Herodot. Cr. s Rabbini apellant creaturas Dei Mercavah, i. e. currum. Sic R. Maimon. March. Nevoch. l. . c. & Ali.

t Psal. 29.

u Gods repenting is not changing.

w Gen. 8. 6. 1 Sam. 15. 29. Numb. 23. 19.

his nature, but a suspension of his wrath, power, or some other attribute: he is a free agent, and whether he workes or no, it alters not himselfe. 2. [a] So if you reade that he is [y] angry, jealous, or the like, then know, the Scripture being ordained for men, speakes in their dialect; and as the nurse in talking with her young one brings down her language to the childs conception, so God doth his; hence comes such low expressions in holy writ, because in spirituall things we are very dull, but yet we must not thinke that passions, or such things are [z] really in God; but it is because his workes are such as mens when passions doe possesse their minds; as to destroy, consume, confound, the worke he hath wrought, yet perturbations have no place in him.

3. So if [a] you reade he comes, or goes, is absent, and returnes, &c. it is not by chance of place; that cannot be, for he is [b] *the place of all* that hath a being; but it is [c] because he that before to us was *hid* is now made manifest; the change is not in *him*, but in our sight; our eyes are cured which before were blind, our minds unvaild. This [d] *adaptation* in us makes the change, there is none in him at all.

4. So if you reade he is sometimes *high*, then *low*; doe not mis understand: it is *not in himselfe*, he is still the same, but in the mindes of men, and estimation: now though blind eyes doe not behold the sunne, and so its brightnesse wants esteeme from such, it is nothing to the sunne, they fare the worse for it, and not that glorious lampe; so though all men should dis-esteeme the Highest, nay, if they should rise up and fight against him, they may deprive themselves of happinesse by this course, but he is above their power, they [f] cannot reach him at all. And thus you see the stability of his glory.

And now for the close of all: you have had Gods *eminencie* discovered to you, both [in] *it selfe*, as also in respect of, 1. The *Originall* and *fountaine* of it, 2. The *Eternity* and *Immutability* of it: and why all this? Is it to fill our heads with notions, or to finde us matter for discourse? No doubtlesse, but that thereby *deepe impressions* may be made upon our spirits, and we by it improved in point of practise. O that these notions might dwell upon our hearts and sticke close to our soules, and then I make no doubt, but we should finde a *changing*, trans-forming

a Passions attributed to God doe not prove him mutable.

y *Non secundum turbationis effectum; secundum ultionis effectum, &c.*

z *Non in Deo est aliud quam justa aversatio peccati, & voluntas majestatis sua vindicanda, &c.* Scalig.

a Comming or going, approaching and departing, doe not prove God mutable in place.

b *Justin Mart. dial. cum Tryphon.*

c *Non venit qui aberat, sed apparet qui latebat.* Bern.

d *Divina frequenter videntur occurrere atque praecurrere, &c.* Procl. l. de Acim.

e Being High or Low in the world doe not prove God mutable in point of Essentiall eminencie.

f Job 35. 8. &c.

power in them to effect these things.

1. This would take off our spirits from our too too base, and eager pursuite of earthly things. Alas, is it not a sad sight to see, that man one of Gods excellentest peeces, whom he hath created with an immortall soule, full of vaste desires, never to be satisfied but with himselfe, should, through the misguidance of darke lusts, so farre mistake his happinesse, as to seeke it in poore, empty, transient things? One runnes to riches as his strong tower, which take the wings of the Eagle and flye away: another seekes it in honours, and preferment; then which there is nothing more inconstant, depending on mens esteemes, who quickly change, either their minds, or lives, and so they come to be as first they were, nay perchance in far worse condition; for now their hearts being glew'd to these, when they depart, it teares their soules in peeces, and farewell all content: thus they pay interest in their griefes they have, for all the pleasures which they found in these. Nay which is worst of all, they doe not onely part with these (which in themselves being so full of change, had they but wisedome to discerne it, they could expect no other) but with their peace of conscience, God, and all, whom they forsaking, lose the stablest good, and by it ingulfe themselves in misery. Whereas did but their minds retaine the glory of this God we have spoken of, it would attract their spirits to himselfe; it would make them cleave to him both in affection and dependencie; it would make us feare to offend his Majestie; considering if he turne enemie there is not a worse then he, who is not simply high, but lasts for aye to prosecute his foes.

2. It would stirre up our soules to sacrifice our strength and best endeavours in his service, we would never thinke wee could too much serve a God, whose glory is so permanent, nor care what paines we tooke, or what we lost for gaine of him.

3. It would be a Well of life and comfort to us, to see that God is the same that ever he was. How have the Saints refresht themselves from this, when they have thought of former times

f Avaritia non suo, non alieno, non ipsi orbe contenta, totum possidet, & de inopia queritur semper, Ten. Ser. de Avarit.

g 1 Pet. 1. 4.

h Iter fixt termino. Pelagus sine portu, &c. Si Terram amas, terra es; si Deum amas, quid vis ut dicam? Deus es. Aug.

i Prov. 10. 15.

k Prov. 23. 5.

l Esth. 7. 7, 8.

m Psa. 146. 3.

n Cum gravi dolore amittuntur quæ cum magno amore habentur, Ifod. de sum. bono.

o Si bona mundi hujus peritura erudimus, cur peritura tanto amore cupimus? Ifod. ut sup.

q Nitidi sunt fores fulgore potentiæ, interius tamen vacui sunt elatione superbiæ. Ifod. l. 3. c. 63.

r Psal. 73. 27. Phil. 3. 19.

s Gustavi te & esurio, sitio: tetigisti me & exarsi in concupiscentiam tui. Aug. conf.

t Psal. 9. 10.

u Heb. 11. 27.

w Jer. 37. 4.

Esay 53. 14.

x Psal. 71. 15, 16.

y Psal. 104. 33, 34.

z Da mihi te Domine. Aug. Omnis mihi copia quæ Deus meus non est, egestas est. Aug. conf.

in

in their diſtreſſe? how hath it [a] *fed* their ſpirits, and revived their ſoules, conſidering he is the ſame that did thoſe things? Therefore when they have ſeene what God hath done, their hearts [b] are rais'd to expect the like againe; and ſo would ours, did we but take their courſe.

4. As the [c] *Ægyptians* who live in the fens, being vext with gnats, they uſe to ſleepe in high towres, whereby thoſe creatures being not able to ſoare ſo high, they are delivered from the biting of them; ſo would it be with us, being bitten with earthly cares and feares; it would make us flye to God, and reſt in him, did we but [d] know him as we ought to doe. We all complaine enough of cares and feares; Let us behold this God, and dwell in him, then they will vaniſh, and what ever come to paſſe, it will not much trouble us, if we finde *All* in *One*, whoſe glory is ſo great, and changes not.

[a] Pſal. 74. 14.

[b] Pſal. 44. 1. 4. Pſal. 77. 11. 12. &c.

[c] *Herodot. l.* 2.

[d] Pſal. 89. 15. &c. Pſal. 31. 19. &c. Pſal. 91. 9. &c.

FINIS.

in their distresse? how hath it *a fed* their spirits, and revived their soules, considering he is the same that did those things? Therefore when they have seene what God hath done, their hearts *b* are rais'd to expect the like againe; and so would ours, did we but take their course.

4. As the *c Egyptians* who live in the fens, being vext with gnats, they use to sleepe in high towres, whereby those creatures being not able to soare so high, they are delivered from the biting of them; so would it be with us, being bitten with earthly cares and feares; it would make us flye to God, and rest in him, did we but *d* know him as we ought to doe. We all complaine enough of cares and feares; Let us behold this God, and dwell in him, then they will vanish, and what ever come to passe, it will not much trouble us, if we finde *All* in *Our*, whose glory is so great, and changes not.

a Psal. 73. 14.
b Psal. 34. 1. 3. Psal. 77. 11. 12 &c.
c Herodot. l. 2.
d Psal. 89. 15. &c.
Psal. 31. 19. &c.
Psal. 91. 9. &c.

FINIS.

E 124 (37)

Wilson, Thos

There are copies of this Sermon from the same type, but with the imprint "Printed by M. F. for John Bartlet": the date "Septemb. 20"

It is much rarer than this imprint. I have only seen one other copy beside the one in my own possession.

S. W. Carruthers

31.III.33.

It is also the earlier issue: two small misprints in the margin of p^{ti} are corrected in this issue.

IERICHOES
DOVVN-FALL,

As it was
Presented in a Sermon preached in
S^t. *Margarets Westminster*,
before the Honourable
HOUSE of
COMMONS
At the late Solemne Fast,
Septemb. 28. 1642.

By THOMAS WILSON Preacher
of the word at *Otham* in *Kent.*

Published by Order from that HOUSE.

Jan: 7 1642 *LONDON*,
Printed for JOHN BARTLET, and are
to bee sold at the Gilt Cup, near
to S. *Austins* Gate, 1643.

JERICHOES DOWN-FALL,

As it was

Preached in a Sermon preached in

St. Margarets Westminster,

before the Honourable

HOUSE of

COMMONS

BRITISH LIBRARY

At the late Solemne Fast,

Septemb. 28. 1642.

By THOMAS WILSON Preacher

of the word at Orbaw in Kent.

Published by Order from that HOUSE.

LONDON,

Printed for JOHN BARTLET, and are

to bee sold at the Gilt Cup, neer

to S. Austins Gate. 1642.

Die Mercurii 28. Sept. 1642.

IT is this day Ordered by the Commons Houſe of Parliament, that M. *Hollis*, and Sr *Robert Harley* are appointed to returne thanks, from this Houſe, to M. *Hodges*, and M. *Wilſon*, for the great paines they have taken in the Sermons they preached this day at St. *Margarets Weſtminſter*, at the intreaty of this Houſe. And that they deſire them to print their Sermons; And that no man preſume to print them but ſuch as they ſhall appoint, untill the Houſe ſhall take farther Order.

H. ELSYNG *Cler. Parl. D. Com.*

To the HONORABLE House of COMMONS Now Assembled in PARLIAMENT.

THE Great God, the Lord your God, God of Gods, and Lord of Lords, in pity to his people, and mercy to this Land, hath raised up (in our great distresse) (a) seven shepheards and eight principall men, out of the several divisions of the Kingdome, when the enemy would come in like a flood, the spirit of the Lord hath lift up a Standard against him. God hath called you for such a thing as this, at such a time as this, to this Great Court, your call is high, your work is hard, you know why you are borne, for the benefit of many, as Bucer's Physitians said to him, non sibi se, sed multorum utilitati esse natum; You are our deliverers from heavy burdens, our reformers of great corruptions, You find

(a) Micah 5. 5.

find Church and State bruised and diseased, You are our healers, (b) *What though* Israel *fret? shall* Moses *faint? when men of renown murmure at the instruments of good, the Lord will shew who are Gods; no man suffers so much injury as God doth contumely, as* Melanchthon *said*, nullum hominem tantum sustinere malorum, quantum contumeliarum Deus. *It is not strange that some preferre Egyptians Onions to* Canaan, *and its dainties; yet their* Caleb (*a noble spirit*) *fully followed the Lord.* Bucer *and* Melanchthon *framed a form of reformation, with approbation of the Peeres and States, but the Clergy in the Colledge of* Colen (*wherein were some stood right affected, but more were contrary*) (c) *rejected with slander, and affirmed they had rather live in* Turky, *then under such a reformation*, sub imperio *Turcico* malle se vivere, quàm sub Magistratu qui reformationem illam sequatur. *Nehemiah, when he was in the Lords work, was scorned, resisted, accused, threatned, and by Nobles in* Iudah, (*sworn unto* Tobiah) *deserted, yet hee builds and prospers, desists not his work, defieth his adversaries factions, dreads not words, nor letters: Mens* (d) *fury against Christ* (*is a good* Omen) *is better then their flattery, they laugh at him,* (*weep not for it*) *God laugheth at them. Gods infinite providence* (*the seven eyes upon one stone,* Zechar. 3. 9.) *is upon the Churches foundation, all things below are wheeled about, as the rings full of eyes,* infinitâ Dei providentiâ, *Ian. in* Ezek. 1. 18. *Build you, God will prosper your work, make up the hedge,* (*God hath sought you for it*) *stand in the gap before the Lord, that he may not destroy the Land, who now visits our ingratitude, as* Luther *to* Melanchton, valdè cupio ut sint adversus Satanæ furores inæstimabiles

b חבש ἰατρὸς. *Sept. ligator vulneram. Chirurgus & Reip. medicus.* ἄναξ *ab* ἄκος, *medela Cornel. à Lap. in* Isai. 3. 7.

c Πλείονες οἱ κακοὶ *in alia omnia iverunt. Melchior* Adam. *vita* Buceri. *p.* 217.

d *Furere isthic & fremere reges, principes, populos, adversus Christum Domini: fœlix Omen puto, ac melius, quam si blandirentur, &c. Id. vita* Lutheri. *p.* 158.

mabiles aliquot reliqui, qui ſe prò domo *Iſrael* muros opponant, in hoc die furoris Domini viſitantis noſtram, ſicut dignum eſt, ingratitudinem. *You love our Nation, your acts are nationall, execute judgement and ſeek the truth, (thus love our Land) and the Lord will pardon,* Ier. 5. 1. *Doe men hate him that rebuketh in the* Gate, *and abhorre him that ſpeaketh uprightly? it is knowne by it, it is an evill time, you contend for peace and truth, be conſtant, and confident, your warre is peace, as* Zwinglius de bello Helvetico, *writing to his friends,* Bellum cui nos inſtamus, pax eſt, nonbellū, *they ſtrove to preſerv verity & liberty of the Goſpell. Men may (may be not) hurt the body, but they cannot reach, not touch the ſoule that ſpirituall ſparkle, as* Zwinglius *his heart was whole* (cor illæſum) *when his body was turned into aſhes.* Luther *warmed* Melanchthons *ſpirit by a letter about the common cauſe then moleſted by Pontificall rage and* Cæſars *fury,* I (ſaith he) *about the publike cauſe have a quiet mind, aſſured it is juſt, true, and unappalled, I feare not the fierce and cruell Papiſts, if we be overthrowne, Chriſt ſhall be overthrowne with us, and come what can,* malo ego cum *Chriſto* ruere, quam cum *Cæſare* ſtare, *I had rather fall with* Chriſt, *then ſtand with* Cæſar. *You faſt, you pray, you conſuls with the God of heaven, who will anſwer in due time with good and comfortable words,* Zechary 1. 13 *Pray* (as (æ) Luther *was wont to doe) with reverence as to a God, and with confidence as to a friend and father.*

Id. vita Melan. *p.* 358.

Id. vita Zwing. *p.* 36.

Id. vita Luth. *p.* 138.

(æ) *Tanta reverentia aliquid petit ut cum Deo, tanta ſpe & fide, ut cum patre & amico ſe loqui ſentiat. p.* 142.

The day of faſting allowes no ornaments in leſſer things then Sermons, it was only my purpoſe to ſpeak ſomething pertinent to the day; faſting muſt have prayer, prayer faith, and faith activity; What can be

Luther. animosa ep. de negotio Evangelii ad Spalatin.

more necessary in the cause of faith, then faith: In tanto est opus fidei, ne causa fidei sit sine fide; *your difficulties many, faith (which hath a kind of omnipotency) will carry you through all,* tantum possumus, quantum credimus. *In this service my study was that the word of truth propounded, your hearts (lift up in the way of the Lord to the work of the Lord) might continue in their height and heat by the spirit of burning, till all our filth and blood be purged, and washed away, till fasting be turned into feasting, till men may use this speech in* England, *concerning the State, The Lord blesse thee ô habitation of justice; and concerning the Church, The Lord blesse thee ô mountaine of holinesse; till there be one Lord, and his Name one. That this* Parliament (*the repairer of the breaches, the restorer of the Paths to dwell in*) *by loyalty to our Soveraign, fidelity to the Kingdome, and zeale to Religion may be the joy of many Generations; which is the prayer of*

Your devoted servant, and
daily Petitioner to the God
hearing Prayer,

THOMAS WILSON.

JERICHO'S DOWN-FALL.

A SERMON PREACHED before the Honorable Houſe of COMMONS, at a ſolemn Faſt, *Novemb.* 28. 1642.

HEB. 11. 30.

By Faith the walls of Iericho fell downe after they were compaſſed about ſeven dayes.

THE authority of this Epiſtle depends not on *the Writer*, but on *the Author*: not *on Man*, but *on God*; whoſe Spirit of truth held and ruled the pen of the Writer. The Epiſtle to the Hebrewes. 1. Its author. 2. Its matter.

It evidently ſets forth,

1. *Chriſts* 1. *Perſon*, God and man,
and 2. *Offices*, { King. Prieſt. Prophet.

2. *The Chriſtians duty*, in faith and holineſſe.

This Chapter (*a little book of Martyrs*) contains the

the encomium of faith, commended by its heroicall acts and marvellous effects; by (not the *worlds*, but) the *Lords* Worthies, in every age of the Ancient Church, *whose neck is like the tower of* David *builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.* Can. 4. 4.

These mighty men of God are *renowned* and *recorded*, powerfully to perswade men with *courage* and *comfort* to continue in the faith, sustained with the *precious promises* of the *blessed God.*

Fidei documentum in toto populo editum. Iun. & Par. in Hebr.

The words read, rehearse the *famous fact* of *Israels faith*, under the prosperous conduct of *Joshua* (*the Hebrews General*) the conquerour of *Canaan.*

This text, 1. Interpreted 2. Divided.

1. *The interpretation.*

By faith.] By faith, both *in Joshua and Israel*, his and their faith; not by armes, and engines; not by common sense, nor carnall reason; *not by faith historicall*, yet they knew the word; *not by faith miraculous*, albeit this *oracle* tels us of a *miracle*: but by *faith* (called by Divines) *justifying and saving principally, not only* as it justifieth, but as it looketh towards God, and apprehends any promises, works, and benefits of God, past, present, or future, revealed in his word.

Nixi Dei Praecepto, Promissione. Par.

Faiths prop was

1. *A word of precept*, to compasse the city; *yee shall goe round about the city.* Ioh. 6. 1.
2. *A word of promise* annexed, the walls should fall; *the wall of the city shall fall downe flat.* vers. 5.

Jericho.] It was a strong walled tower in their way, and first entrance into *Canaan*, after they had so safely passed over *Jordan.*

The

The walls of it fell down.] The great walls, this townes-mens strength, tumbled downe without mans hand, warlike engine, or violence.

After they were compassed about.] They pitched not the field against it, nor did they undermine or scale the walls, but goe about them.

A mean, to mans reason,

1. *Very childish*, seven Priests, sounded seven rammes hornes, would not *Iericho* laugh at it? *Iosh.* 6. 4.

2. *Very perilous*, had there been such Guns as be in these dangerous dayes. *M. Perk.*

Yet after they had circuited the walls,

1. *In obedience* to Gods command,

2. *In dependance* on Gods promise,

The walls fell down. Obedience to God, in the event meets with good: first they mind duty, after it, they find mercy. First, they goe about *Iericho*, and then, they goe into *Iericho*.

Seven dayes.] The walls fell not on any of the six dayes, nor untill the seventh time the seventh day. Till then the walls never shake, and then (nothing seen before) they fall: it was Gods appointed time, in which every thing is beautifull: one of these dayes was the Sabbath, the observation whereof yeelds (for many good) so this speciall command of God the great Law-giver.

The parts of Iericho's down-fall, the wals fell down.

1. *The meane of it*, faith in Gods word.

2. *The manner of it*, in compassing it seven dayes.

3. *The destruction of the walls*, the strength of this city, the help whereby it was fortified as invincible

vincible, failes, this wall is cast downe and demolished, the city is taken, and a straight way opened to the *Israel* of God. *Iosua 6.* 20.

Observ. 1. Church-enemies helps will faile them.

The greatest helps of Church-enemies will faile them, their walls which hinder Gods Church in the way to happinesse, will fall down, *and their defence departs from them.* Numb. 14. 9.

As it is with this cursed city *Iericho*: So with old *Babylon*, the wall of *Babylon* shall fall, *Ier.* 51. 44. The broad walls (fifty cubits thick, and two hundred cubits high, say Historians) of *Babylon* shall be utterly broken, *ex.* 51. 58. Thus with *Mystical Babylon* it is thrown downe as a great milstone cast into the Sea; thus with violence shall that great city *Babylon* bee throwne down and shall be found no more at all, *Rev.* 18. 11.

Herodot. & Xenoph. Decima pars urbis est tota bodierna Romæ Pontificis. M. Mede.

The tenth part of the city, (the whole Kingdome of Popery, *Br.*) fell, was diminished by the revolt of the *Germans*, the Earth-quake ordinarily signifying a great change of the estate of matters, *Rev.* 11. 13.

* The enemies walls. 1. Principality. 2. Prelacy. Satans Vicar the Antichrist of Rome, instigated *Charles* the most puissant Emperour, to attempt war, that by violence the doctrine of the Gospell, and the liberty of Germany may be oppressed; And the united Princes compelled to the service and observance of his wicked and deviliſh religion. *Sleid. Comment. li.* 17.

* *The enemies walls* to stop the Churches way, which will faile and not be a shadow to them, be *Principality and imperiall power*, Princes and their people, Emperours and their vassals, were a wall to the enemy; the ten hornes shall give their power and strength to the beast, *Revel.* 17. 13. Charlemain the Great, and K. *Pipin* arose with stout and fierce contention in the Beasts quarrell, advanced and honoured the Popedome. *These shall make warre with the Lamb*, vers. 14. in rebellion against Christ, yet *the Lamb* (*Christ*) *shall overcome them.* In Gods appointed time, the

Emperour

Emperour CHARLES *the fift, perſecuted the Princes of* Germany *with a lamentable warre, becauſe they required a liberty to worſhip the Lamb*, but the victorious Lamb the Lyon of the tribe of *Iudah*, got the victory (a free confeſſiō of truth) which the Lamb wrung from the Emperour againſt his will. And *this by Chriſtian ſouldiers, and armies of Proteſtants; Called, choſen, and faithfull*, verſ. 14. Yet by the good pleaſure of God Chriſtian Princes ſhall riſe and make themſelves ready againſt *Rome*, to bring the whore to an horrible deſtruction, contrary to her expectation, and their former profeſſion for her.

1. *Theſe ſhall hate her*, curſe her, which bewitched Kings of the earth.

2. *Make her deſolate*, they converting to Chriſt, revolting from her and miniſtring no aide to her.

3. *Naked*, by their confeſſions, by their writings which diſcover her filthineſſe and lewdneſſe.

4. *Shall eat her fleſh*, not phyſically, but myſtically, cutting away her toll-money, wealth gotten by her chaffering in their dominions. *Exeſſatio non Phyſica ſed myſtica.*

5. *Burne with fire*, who will not otherwiſe bee purged, ſhe ſhall be burnt as an whore not waſhen with nitre.

Many Princes have failed Popedome, *Revel.* 17. 16.

2. *Prelacy, purple Prelates, and their corrupt Clergy*, hinder the paſſage of Gods redeemed ones into *Canaan*, heaven, and ſhall down: As the troop of *Trent* Biſhops fortified themſelves, and made a wall about Popery, that erroneous doctrine and corrupt worſhip might be continued, notwithſtanding

standing this, the man of sin, his jurisdiction and his generation must down and be destroyed, *that wicked one the Lord shall consume* with the spirit of his mouth, 2. *Thes.* 2. 8.

Prelacy *root and branch* shall be taken away, every plant which God hath not planted shall bee plucked up by the root; all false callings, false doctrine, false worship, God threatens, *Mat.* 15. 13. as a tree that cumbers the ground, must be cut downe; the Church and pure religion cannot thrive by it, under it, neer it. Prelacy is not only *not fruitfull*, but *hurtfull*, and if the vinedresser find no fruit, his word is, Cut it down, *Luk.* 13. 7. There is no *jus divinum* to plead for it, it will come to nought as *Gamaliels* word was *Act.* 5. vers. 38. The Prelates were daubing a wall with untempered morter, made of Canons, oathes, Constitutions, & Superstitions, yet all falls that one may say, where is the wall and they that daubed it? God will effect it, that the pride of their glory shall be stained; he shall tread upon Princes as morter, and as the Potter treadeth the clay, *Isay.* 41. 25.

Contusio Antistitum falsam religionem eruentium, *Bran:*

The defence of the enemies walls.

1. Policy.
   1. Detected.
   2. defeated.
2. Patrimony.
3. Power of.
   1. One man.
   2. Many men.

2. *The defence of the enemies walls departs from them.*

1 *Policy, that failes*, when they work by subtilty, yet nothing in man, no wisdom, understanding, nor counsell, by all plots and hellish practices can prevail against the Lord his will and work. *Pr.* 30.

1. *It is detected* albeit most secret, as the *Syrians* plot against *Israel*, 1. *King.* 6. 9. yet God told the Prophet of it, and the man of God told the King, *vers.* 10. the King of *Syria* suspected some to by untrusty, *vers.* 11. but his servants tell him *Elisha*

Iisha revealed to the King of *Israel*, the words which he spake in his bed-chamber, v. 12. *God knowes*, and can point at the man, or men that gives evill counsel, *Ezek.* 11.2. *He knowes all* that comes into their mindes, v. 5.

The folly (not wit) of them who resist the truth shall be (neere their fall) manifest to all men: How many plots of mentlesse men, have been discovered before the eyes of all men? have they not proclaimed to every one by their way, this their folly? 2 *Tim.* 3.9.

2. *It is defeated*, their counsell comes to nothing, but to the hurt of the authors: as *Ahitophel* a deep Politician, gives counsell against a good man, but the good God disappointed it, for the Lord had appointed to defeat the good counsell of *Ahitophel*, 2 *Sam.* 17.14. Men advanced for their wisedome, are oft times made a prey, and Judges who should keep a Common-wealth from civill dissentions, and ruines, doe themselves (when God pleaseth) become fools, *He maketh the Iudges fools*, *Iob.* 12.17.

3. *Patrimony and possessions will faile them*, *the tenth part* of the city fell, *Nuera nomen tributi*, the revenues, profits, first fruits, tributes, commendams, lands, taken away, *Rev.* 11.13. In that fall many *men were slaine*, not in their bodies, but in their estates, spoiled of Monasteries, Nunneries, Abbeys, whereby many filled their paunches, as Lordly Prelates, all-belly Abbots, evill beasts, slow bellies: it was a death indeed to be brought to true poverty, from their former luxury, v. 13. *the vine was gathered*, many closters, and clusters pulled, and cut downe, in the dayes of that great Prince,

Hanc urbi decimam casuram; ægro sibi pro patrimonio attributo spoliatam, Pontifice vi inde pulso, prærogativam & dominium in urbes & populos amissuram M. Mede.

Henry 8. who not onely did ſhake off the Anti-chriſtian yoke, but did confiſcate the lands of many Frieries, Priories, &c. whereby the ſtals of the fatlings were deſtroyed, and havock made of Papiſts goods, that *the horſes* of them ſet over the buſineſſe, ſeemed to ſwim in their ſpoiles, as it were in a river of preſſed grapes; to the great good of many who had no ſmall good, by the fall of this oake, *Rev.* 14. 19, 20.

Euphrates ſignificat præcipua Babylonis Antichriſti præſidia, quibus ad tantam excrevit potentiam: Et in vigore ſtetit hactenus. Vrbs flumine quàm muris erat munitior. Par.

The water of Euphrates was dryed up: as *Cyrus* when he took *Babylon*, the way of Romiſh traffick decayed. *Euphrates* notes the chiefe ſafeguard of Antichriſtian *Babylon*, which was ſtronger by this river, then their wall. 16. 12.

3. *Powers mountaines be made a plaine:* however they ſwell, and ſeemed invincible, immoveable, unpaſſable, inacceſſible; yet God contemnes the enemies mightineſſe, and will remove all impediments of the reſtauration of the Church, and make it as eaſie to march over, as a plain and eaven Champaine. *Zechar.* 4. 7.

1. *In the might of one man* is no ſafety for ſinners againſt *Sion*, as *Haman* a great favourite, highly promoted and advanced, no man had either priority, or parity, *Eſther* 5. 11. yet he abode not in honor, he began to fall before *Mordecai*, 6. 13. he is detected and accuſed as the adverſary, and enemy of the Jews. 7. 6. he is caſt off by the King, *v.* 7. he is cut off; for they hanged *Haman* on the gallowes which he had prepared for *Mordecai*, he made a net for his owne neck, his pride falls, and power failes, 7. 10.

2. *In the multitude of many men* is no ſtrength

to

to uphold the evill doers. Captain *Sisera* had in his company nine hundred Charets of iron, and much people, *Iud.*4.13. yet the Lord discomfited them, *ver.*15. there was not a man left, *ver.*16. The *Midianites* were numberlesse, *Iud.*6.5. as the grashoppers for multitude, 7.12. yet before *Gedeon* and his three hundred, *ver.*16. *all the Host ran, cryed, and fled, v.*21.

Many nations, of divers abominations, wickedly consulted, & unanimously consented in a cursed cōfederacy, and cruell combination, against the Lord of glory, (Who hate his Church hate him) *Ps.*83. 5,6,7,8. which by some is supposed to be in the dayes of *Iehoshaphat*, whom *Moab*, *Ammon*, and *Edom* beset and assaulted, 2 *Chron.*20.1. a great multitude there was, *v.*2. yet they were smitten, *v.*22. one helped to destroy another, *v.*23. that *Iudah* looking on the multitude, and behold, they were dead bodies, fallen to the earth, and none escaped, *v.*24. The *Ethiopians* came against *Asa*, with a huge host of a thousand thousand, and three hundred Charets, 2 *Chron.*14.9. yet they fled, *v.*12. Thus it is clear that no policy of man, no patrimony in the world, nor power of united forces, can be a sure wal to secure the sons of wickednesse. Reasons why the Enemies wals will fall.

Reasons why the enemies wals will fall.
1. The enemies
1. Impiety, being
1. prayerlesse
2. ful of cursing.
3. Idolatrous

1. *In regard of Church-enemies*:

1. *Their impiety*: they are a cursed generation, iniquity will cast them down, as the inhabitants of *Iericho*, whose wall fell, were *Canaanites*, a seed of evill doers, to be utterly destroyed, both man and woman. *Ios.*6.21.

1. *They are prayerlesse*, they cannot, they will not,

they do not pray, they twit prayer in the spirit, they (by predominancy of Atheisme) call not upon God: hence is that prediction of wrath, to fall on them who call not on Gods name, *Psal.79.6.*

2. *They are full of cursing*, and it shall come unto them; *cursing men be cursed men*: What is in their mouthes, but fearefull, self-damning imprecations, and innominate soule-damning oathes? the mercy they desire God to shew them, is to damne them; such words be heard, as those who wished they might die in the wildernesse, God took them at the word, As ye have spoken in mine eares, so will I doe to you, *Numb.14.28.*

3. *They are idolatrous*; who withstand the Church, in the way to reformation, they desert God and his pure worship, and cannot prosper by that meanes, but must fall, they and all their confidences, as is manifest, in those *vain men, children of Belial, who gathered to Ieroboam*, 1 *Chron.13.7.* who had golden calves for gods, the gods of the land of bondage, *v.8.* who cast out the Priests of the Lord, *v.9.* who kept not Gods charge but forsooke him, *v.11.* who (albeit *Israelites* in name) opposing God, (a gracelesse act) *cannot prosper*, *v.12.* God smote *Ieroboam*, and all *Israel*, *v.15.* that *Israel fled*, *v.16. fell downe*, *v.17. and were brought under* at that time, *v.18.*

2. The vanity of their helps.
1. Horses.
2. Men.
1. Faint.
2. Fearfull.
1. Kings.
2. Merchants.
3. Mariners.

2. *The vanity of their helps*; their wals high and broad, are earth, dust, built on the sand.

1. *Their horses* (how many soever troops they have) *be but vaine for safety*, the strength of horses cannot be the deliverance of man, in danger, *Psal.33.17.* it is not well with them; *but woe* to them who

who ſtay upon horſes, becauſe they are many and ſtrong, *Eſay* 31.1.

2 *Their men*, 1 *are faint*, frail, feeble, men, and not God, when the Lord ſtretcheth out his hand, both he *that helpeth* ſhall fall, and he *that is helpen* ſhall fall down, and they all ſhal fail together, *Eſay* 31.3.

2. *Are fearefull*, afraid to help: as when the great city fals, her lovers take up a lamentation, but doe not, dare not help her.

1. *The Kings of the earth*, the ſpirituall ſons of the Roman See, the whores ſlaves: as the King of Spain and others, who have committed fornication, and lived deliciouſly with her, ſhall bewaile her, and lament for her, *Rev.* 18.9. Standing afar off, when they ſee the ſmoke of her burning, they haſt not to help, but are in a bodily feare, by beholding the whores miſery, they feare their owne ſafety, and will not venture themſelves for an old withered harlot, *v.* 10.

Romana ſedis filii ſpirituales qui cum Papa perſeverabunt. Par.

2. *The Merchants of the earth*, which chaffer with ſpirituall matters, rather then corporall, who by making countries ſerviceable to Rome, by their confederacy, prove brave and gallant fellowes, and gained well by this merchandiſe, getting Biſhopricks, Cardinalſhips, as *C. Woolſey*, a notable ambitious, tumultuous, flouriſhing *Romiſh Merchant*, who durſt brave, and beard, yea out-face, and out-brag King *Hen.* 8. a mighty Prince, *Rev.* 18.11. thus all ſtand afar off, having ſhort hornes and no hearts to repell this imminent danger, *v.* 15. onely *they cry, Alas*, expreſſing the truth and terribleneſſe of their grief for this change, *v.* 16.

Nundinatores ſpirituales, Camera Pontificia Quæſtores. Par.

3. *The Mariners*, Shipmaſters, Saylors, they can-

not keep Romes ship from sinking, nor S. *Peters* fishboat from the sands, or rushing on the rockes, although many a lusty lubber hath laboured hard to promote Romes lustfull lawes, as Cardinals, Patriarchs, Archbishops, Bishops, Deanes, Arch-Deanes, Abbots, Jesuits, Priests, Priors, Fryers, Monkes, the Canonicall Clergy, and all inferiour officers, yet the more they would cover, the more they discover, the whores and the Popes filthy wickednesse, and more at length, when the whores wages for their acts of wickednesse be detained, denyed, consumed, *Rev.* 18.17,18. Many greater and lower Churchmen are of the minde of *Demetrius*, and the craftsmen, concerning this happy Reformation, intended, & entred upon, whereby their gaine ceaseth, they live by a craft, *By this craft we have our gain, Acts* 19.25. their rotten props removed, & corrupt courts abolished, this one craft is in danger to be set at nought, *v.*27. Their *Diana* despised, and her magnificence destroyed, *v.* 27. this trade of theirs is decayed, their wares not merchantable; for no man buyeth their merchandise any more, *Rev.* 18.11.

1. God his
2. Contrariety.
3. Commination.
4. Promise.

2. *In regard of God*

1. *His contrariety* to the enemies and their helps: God saith, he will arise against the house of evill-doers, and against the help of them that work iniquity; if God arise, they must fall, *Esay* 31.2. God is contrary to them, that he will make *a city a heap, a defenced city, a ruine*, a palace of strangers to *be no city*, it shall never be built, 25.2. God in his power, over-powreth the enemies, that he bringeth down them that dwell on high, the lofty city he

layeth

layeth it low, he layeth it low even to the ground; he bringeth it even to the duſt, 26.5.

2. *His commination*: God hath threatned this fall of the enemy, and his word will take hold on men, they cannot evade his vindictive hand. *Babylon is faln, is faln, Revel.* 14.8.

3 *His Promiſe*: God in truth hath aſſured his Church to remove all impediments. Hee is a God of his word, who ſaith to the Deep, Be dry, and I will dry up thy rivers; fulfilled by *Cyrus*, who (the Citizens of Babylon not dreaming of it) dryed up their Euphrates, and brought Babylon under his hand; *Iſay* 44. 27. God means not to leave a Canaanite in the houſe of the Lord, and will performe the good thing which he hath promiſed: *There ſhall be no more the Canaanite in the houſe of the Lord, Zechar.* 14.21.

1 *To wicked men*: yet miſled.

1. Exhort.
1. Wicked men be not
1 Vain confident.
2 Impenitent.

1 *Be not confident* in any meanes to wall about you: What can Princes protect you? can Prelates ſupport you? will policy, patrimony and power faile you? how can you be confident? *Babels* brickmakers would build a city, to prevent ſcattering, *Gen.* 11.3,4. but God diſappointed them, for he ſcattered them abroad, and they left off to build the city, *v.*8. God is againſt you, who is unreſiſtible, for all your aſſociation; *Aſſociate you ſelves, & ye ſhall be broken in pieces, gird your ſelves, and ye ſhall be broken in pieces, gird your ſelves, and ye ſhall be broken in pieces: take counſell together, and it ſhall come to nought, ſpeake the word, and it ſhall not ſtand, for God is with us, Eſay* 8.9,10.

2. *Be not impenitent*, nor hardned in the ſins of the

the enemies? How will a hard heart indure when God casts downe its defence and confidence? ô repent before the fall; else ye are in danger to perish in the fall; ô walk not in a way contrary to God; ô receive not the beasts *mark in the forehead*, which is to professe openly their homage and submission unto the holy Apostolike Catholike See of Rome, the Popes vassals, they called Catholikes; receive not *his mark in the hand*, to advance and preferre with your best power, the Romish prerogative; this, Emperors, Kings, and great men of the earth received, by being obliged to the Pope by solemne oath, promising and binding themselves to be defenders and protectors of the chief Bishop, and the holy Church of Rome: All, small and great repent and worship God, or else they must drinke of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and they shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb, *Rev.* 14. 9, 10. Be not at rest now in sin, they have no rest, day nor night who worship the beast, *v.* 11.

T. W. in his Dist.

2. *To the godly.*

2. Godly men 1. Come out from the enemies. 2. Be not afraid of the enemies.

1 *Come out from the enemies*: Come out of *Babylon*, is counsell to Gods people; have no share in Romes sins, & ye shall have no part in her plagues, *Rev.* 18. 4. it is our lesson when we heare such news of its fall, *v.* 2.

Doe as *Rahab*, when she perceived their city to be in danger, she provided how to get out of it, *Ios.* 2. 12. to be saved alive. *v.* 13. So she perished not with them, who beleeved not, when all

who

who remained in *Iericho* were destroyed, *Heb.* 11.31.

O get out of the way of evill men, and save your selves from an untoward generation, which you heare will come to desolation, *Acts* 2.40.

2 *Be not afraid of enemies*, whose wals will fall; God hath threatned it. *Caleb* and *Ioshuah* said to *Israel*, Their defence (but a shadow) is departed from them, feare them not, *Numb.* 14.9. be strong and couragious, be not afraid of them, nor dismaid for them, they have but the arme of flesh, all their help is vanity, Why doe men tremble when the enemies wals shake? 2 *Chron.* 32.78.

It is a comfort, that the helps which uphold the enemies, will faile; Rejoyce, be glad, and shout for joy at this fall, when *Babylon* with violence is thrown downe, *Rev.* 18. 21. then abundant joy comes to all the godly; rejoyce over her, *thou heaven*, (the universall multitude of the Saints on earth) and *ye holy Apostles and Prophets*, the Godly and learned teachers of the Church, in the dayes of reformation, these more deadly hated by the whore by whom they endured much tribulation, are now called to rejoyce most, *v.* 20. Shout against *Babylon*, round about, her wals are throwne down, as sure of victory, as if all were already effected, *Ier.* 50.15.

2. Consolat. Comfort when the enemies be
1. In power.
2. In policy.
3. In prosperity.

It is firme ground of strong consolation,

1 When the enemies, be

1. *In power*, and pride, as *Haman* had such a principality, who but he? he could write what he pleased, he could accuse, and none could gainsay him, yet he, when he was well (in his conceit) walled, and expected to rise to more honour, (*ambition*

bition is never satisfyed) would be higher, yet in his pride he fell, as did *T.E.St.* in great jollity, he was laid in the dust, his neck brought under foot, pride hath a certain fall, *Esth.6.13.*

2 *In policy*, full of plots and projects against Christ and Christians, then all is in vain, they fail, they take counsell together against the Lord, *Psal.* 2.2. to reject his commands, which they judge too strict, *v.3.* The Lord laughs at them, *v.4.* and dasheth them in pieces. Christ will be too hard for them who plot against him, *v.9.* The late Canoneers cast Canons to defend their wals, but they recoiled upon themselves, they travelled with iniquity, conceived mischiefe, and brought forth falshood, *Psal.7.14.* Wicked men make pits, and dig them, but fall into the ditch which they made, *ver.* 15. their mischief return upon their own head, and their violent dealing comes downe upon their own pate, *v.16.*

3 *In prosperity*, they fall into misery: *Davids* observation may be presented to us, I have seene the wicked in great power, and spreading himselfe like a green bay tree, yet he passed away, and loe he was not, yea I sought him, but he could not bee found, *Psal.37.35,36.*

How manifest is this, in the Arch-B. *W.L.* and the rest of the Prelates, come downe when they were in their *Pontificalibus?* When wicked men flourish, it is an evidence they shall perish, when the wicked spring as the grasse, and all the workers of iniquity doe flourish, it is that they shall be destroyed for ever, *Psal.92.7.*

2 *When the Church is*

1. *In the impotency of men*, the enemies helps fail when friends be few and feeble, The foot ſhall tread it (the lofty city) down, even the feet of the poore, and the ſteps of the needy, *Iſay.26. 6.*

2. *In the inſufficiency of meanes*, rams hornes in appearance a childiſh thing to caſt down ſuch walls, as *Ierichoes* were, *Ioſh. 6. 20.*

2. When the Church is
1. In impotency of men.
2. In the inſufficiency of meanes.

But God can cauſe the enemies fall;

1. By a *weak hand*, the leaſt of the flock ſhall draw them out, *Ier. 50 45.*

2. By *their own hand*, the wicked is ſnared in the work of his own hands, *9. 16.*

3 *Without hand*, the mighty ſhall be taken away without hand, *Iob* 34. 20.

God can cauſe enemies fall.
1. By a weak hand.
2. By their own hand.
3. Without hand.

1. The *Mean of this fall* is faith, by faith they fall, the walls of *Iericho* could not ſtand before the faith of *Ioſhua* and *Iſrael.*

Faith in God is mighty to remove the greateſt impediments of good. Faith gets victory over the mightieſt enemy. *Faith* overcomes any difficulty. *Faith* is ſtronger then all the world, *This is the victory that overcometh the world*, even our *Faith.* 1. *Iohn* 5. 4.

Obſerv.2. Faith is potent to remove impediments.

David feared not the *Philiſtine*, nor would have any mans heart faile becauſe of him, 1 *Sam.*17.32.

Davids faith in God prevailed over *Goliah*, yet there was no ſword in the hand of *David*, verſe 50.

Iſrael by faith could goe dry, where the *Egyptians* were drowned, the Sea gives way to faith, *Heb.* 11. 29.

Caleb through faith, ſtilled the muttering and murmuring people: aſſuring them (albeit the *Canaanites* were ſtrong, their cities walled and great; and the children of *Anak* there) they were well able

able to overcome all. *Numb.* 13. 30.

The ground of this. Faith is omnipotent through Christ: I can doe all things through Christ which strengthened me, *Phil.* 4. 13.

God in whom we beleeve, *is never put to a non-plus*, hee meets no impossibility; for with God shall nothing be impossible. *Luk.* 1. 37. and thus all things are possible to him that beleeveth, *Mark.* 9. 23.

Ground of the Power of faith.
1. It builds on Gods word.
1. His precept.
2. His promise, minding in it,
1. His mercy.
2. His grace.
3. His truth.

1. *Faith builds on Gods word* as most firm: as *David*, In God will I praise his word, in God will I put my trust, *Psal.* 56. 4. there is a strength in the Scripture, leane on it, it cannot be broken, *Io.* 10 35.

1. *Gods word of precept* is faiths warrant, God bids, 'tis enough for faith to build on: as in this compassing by *Iericho*, God commanded them, of *Iosh.* 6. 4. *Abraham* also at Gods word walked through many difficulties obediently, *Heb* 11. 8. He went and followed God to his foot, whose command carried him through that great tryall of offering up *Isaac*, verse 17. Gods speciall command overcame reason, affection, and all hinderances: God said to him, Take thy son, thine only sonne *Isaac* whom thou lovest, and offer him for a burnt offering, *Gen* 22. 2.

2. *Gods word of promise* is a proppe to faith, God promised the walls should fall, *Iosh.* 6 20. God hath spoken the word, faith is strong upon it. Beleeve in the Lord so shall ye bee established, beleeve his Prophets, so shall ye prosper, 2 *Chron.* 20. 20.

Faith for its confirmation minds in the promises, 1 Gods

1. *Gods mercy to make a promiſe*, in pity to men, by it to ſend in reliefe to mans heart. God did performe his mercy to *Abraham Mic.* 7. 20.

2. *Gods grace in his promiſe*, all is of grace to us unworthy, 'tis free without our deſire or deſert. Cry grace, grace to it, *Zechar.* 4. 7.

3. *Gods truth*, he is faithfull, he failes not in his word, what he promiſed in mercy and grace he will keep in truth, he keepeth his truth for ever, *Pſal.* 146. 6.

2. *Faith reſts on Gods providence*, who is by it a wall of fire about his Church, *Zechar.* 2. 5. Faith in Gods providence is ſuſtained by beholding,

2. Faith reſts on Gods providence, ſuſtained
1. By his goodnes.
2. By his wiſdome.
3. By his power.

1. *His goodnes*, who is good to doe his good in a time of need, which is a great ſtrength to them. The Lord is good and a ſtrong hold in the day of trouble, *Nahum* 1. 7.

2. *His wiſdome*, he hath millions of wayes to help his which they know not of, *The Lord is great in counſell*, who hath an art in working for his, his wayes are not known, but the wyles of his enemies be open to him, *Ier.* 32. 19.

3. *His power*, nothing is too hard for him, *Ier.* 32. 17. Faith lookes not at the *deadneſſe of men, or unaptneſſe of meanes*, but relies on God, perſwaded that what he had promiſed he is able to performe, *Rom.* 4. 19. 20.

1. Faith in God being ſo mighty, know it. *Beleevers be moſt valiant victors*, the chiefeſt conquerours, godly men relying on the word, bee ſtronger then all the world, their ſpirits be therein call, their armes made ſtrong by the mighty God

1. In form.
1. The valour of beleevers.

of *Iacob*; Kingdomes cannot ſtand before them. *Through faith they ſubdued Kingdomes*, Heb. 11 33. *Waxed valiant in fight*, verſe 34. *David beleeving* in the Lord, prevailed againſt the great and formidable *Philiſtine*: *by faith Barak* over-powred *Siſera* and vanquiſht *Iabin*: *by faith Gedeon* maſtered the *Midianites*: *by faith Aſa* chaſed the *Ethiopians*: by *it* the *Iewes* brought down *Hamans* in his glory: by *it* the *Canaaniti ſh* Kings fell before *Ioſhua*: by *it* the Kingdome of Saints are a Peerleſſe people. It is the honour of all the Saints to triumph over all contrary Royalty and Nobility; *to bind Kings in chaines, and Nobles with fetters of iron*, *Pſal.* 149. 8, 9.

2. The vanity to expect victory by what is not of faith, as
1. Formality.
2. Policy.
3. Power.

2. *'Tis a vanity in any difficulty to expect victory by what is not of faith*, which is ſo potent an inſtrument, without faith there is no ſetling of any heart in hope or ſtate in happineſſe, *If ye will not beleeve, ſurely ye ſhall not be eſtabliſhed*, *Iſay* 7. 9.

1. *Formality in Religion*: Ceremonies in Gods worſhip, be heartleſſe, empty, powerleſſe; *faith is the* power of godlineſſe, 'tis a deceit to reſt in going to Church (as men ſpeak) as once it was confidence in a lye to ſay, The temple of the Lord, the temple of the Lord, the temple of the Lord are theſe, *Jer.* 7. 4. Theſe are lying words, they truſted to that could not profit, *verſ.* 8. Yet God ruined all where was no faith, both the temple, *verſ.* 14. and *Shiloh* of old, *verſ.* 12. When *Iſrael* truſted to the Ark to ſave them from the enemy, 1 *Sam.* 4. 3. *Fetch the Arke*—let *it ſave us*, Could it ſave? did it ſave them? nay, many *Iſraelites* were ſlaine, *verſ.* 10. and an impure paire of

Prieſts ſlaine, *verſe* 11.

2. *Policy is too impotent* to remove all impediments, worldly wiſdome weakens men, carnall reaſonings be faiths enemies, and Satans ſtrong holds. *Lean not to thine own underſtanding, Pro.* 3.5. carnall reaſon is called a bitter enemy of God.

Luthers oracle publiſhed, what would be the peſt and perdition of Chriſtian Religion: *Melch. Adam. vita Lutheri. pa.* 157.

1. Oblivion of Evangelicall bleſſings.
2. Security generally raigning.
3. Wordly wiſdome which would reduce all in order, and heale the land with ungodly counſells.

Jehu ſubtilly cut off *Ahabs Baals*, and in wylineſſe, yea wickedneſſe, kept *Jeroboams* calves, 2 *Kin.* 10. 28, 29. yet could not he continue the Kingdome, for then began the Lord to cut *Iſrael* ſhort, *verſe* 32.

3. *Power of many men is too weak a prop to lean on.* Many proviſions, ſeverall ſtratagems, manifold machinations, be without faith meanes of no value; God promiſed *Zerubbabel*, whom as ſpeciall Magiſtrate it concerned to ſee the temple reedified, *not by might* of many men, or *power* of one man, but by *my ſpirit*, power, providence, and gracious favour, (when all helps which bee ſubordinate faile) will I build the Temple, *Zechary* 4. 6.

2. Exhort. A tryall of faith.

1. *Prove ye your ſelves*, whether you be fitted to conquer all commers, to remove all impediments, obſtacles, or obſtructions in your way and work. Have ye faith? deale kindly and truly with your ſelves, be not by ſloth, and preſumption deceived.

1. It caſts down walls
1. In mens hearts.
2. In mens houſes.

1. *It is a faith will cast down walls.*

1. *In mens hearts*, it casts down strong holds in us, 2 *Cor.* 10. 4. it layeth low our lofty imaginations, and every high thing that exalteth it selfe against the knowledge of God, it silenceth our reasonings, *verse* 5. it removes the perverseneſſe of heart, it causeth frowardneſſe of heart to depart, *Psal.* 101. it cannot endure vaine-glory, as in *Hezekiah*, his heart was lift up after a mercy, 2 *Chr.* 32. 25. yet he humbled himselfe for the pride of his heart, *verse* 26. Faith disallowes worldlineſſe, 1. in lusts after honour, greatneſſe, reputation, as *Moses* by faith he refused to be called the sonne of *Pharaohs* daugheer, *verse* 24. 2. In lusts after pleasure, faith preferres the afflictions of Gods people before the pleasures of sinne, *verse* 25. 3. Lusts after profit and pleasure, the treasures of *Egypt* cannot lye in faiths way to bribe it, *verse* 26.

Faith wasts, ruines, and undermines all inward evill, it regards no iniquity in heart, it purifieth the heart, it cleanseth the conſcience, abhorres hypocriſie, security, inward vanity, *Acts* 15. 9.

2. *In mens houses*, it is upright in the family, as *David*, I will walk within my house with a perfect heart, *Psal.* 101. 2. he reformes servants, He that worketh deceit shall not dwell in my house, he that telleth lyes shall not tarry in my sight, *ver.* 7. The father of the faithfull, *Abraham* commanded his children and household to keep the way of the Lord, *Gen.* 18. 19. *Jacob* purged his house from all strange Gods and vanities, 35. 2. and had no enemy to hurt him, for the terror of God was upon the cities round about him, *verse* 5. *Cornelius*

a Cen-

a Centurion, a pious souldier, a devout man, one that feared God with all his house, *Act.* 10. 3. *Gedeon*, a noted man for goodnesse, and famous for faith, began his reformation at his fathers houshold, and cut downe his grove, and threw downe the Altar of *Baal*, *Iud.* 6. 25. 27. Have yee faith to cast down evils, Idols, and to remove scandals in Gods houses, to reforme our Churches, Ministers and members? and is it not most serious and sincere to begin with your owne hearts and houses? how unseemly, yea and unsound is it to talk of reformation Ecclesiasticall, and to neglect the heart, as disordered, and the family as deformed and unreformed?

2. This faith in God is effectuall, where it is in man.

2. Faith is effectuall.

1. *It relyeth* on the Lord, his presence, his assistance, his arme, his name, as *Iudah* did in 2 *Chron.* 13. 18. *Faith will set God* his word, his promise, *against all.* Faith hath a God to trust to, the Lord is its hope, not men, or meanes, *Ier.* 17. 5. 7.

1. It relyeth on the Lord.

2. *It gloryeth* in the word of God, with praise to God, when it seeth nothing but present trouble, in dayes of feare it feares not man, his cruelty, policy, power. When King *Saul* misled by evill counsellours, pursued *Dauid* (a loyall subject, a faithfull servant) to swallow him up, *Psal.* 56. in the title, and *verse* 1. his faith cures his feare, *verse* 3. his soule made its boast of the promise of God, *verse* 4.

2. It gloryeth in the word.

3. *It worketh by love*, 1. to the Lord Iesus, Many waters cannot quench love, neither can the floods drowne it, if a man would give all the substance of

3. It worketh by love, to Christ. To his Church.

4. It walketh by rule.

1. In religion.

2. In reformation.

of his houſe for love, it would utterly be contemned, it cleaves to Chriſt in contrary temptations, *Cant.* 8. 7. 2. To the Church, it loves the houſhold of faith, *the Saints, others it pitieth, in them it delighteth*, *Gal.* 6. 10. this is the faith the Goſpell praiſeth, *Gal.* 5. 6.

4. It walks and works by rule, a divine Canon, 6. 16.

Non ex arbitrio, ſed ex imperio Dei ſerviendum.

1. *In Religion* and worſhip of God, it minds and credits the word of God, 'tis fully for the Scripture, all that is in the Scripture, it is for: as *Paul* confeſſed, I worſhip God, beleeving all things which are written in the law; it *diſlikes* unwritten traditions, it *diſallowes* no divine inſtitutions, it is well pleaſed to be ruled by Gods will, it will not accept mans luſt for a law, nor except againſt any law of Chriſt, *Acts* 24. 14.

2. *In reformation*, it minds the word as a patterne moſt perfect, as *Moſes* had *his patterne*, not a pin was left to his diſcretion in that great work of the tabernacle, yet he was prudent, he was pious, but he is charged to attend to directions of God; See that thou make all things according to the patterne ſhewed to thee, *Heb.* 8. 5. *the word* is *our pattern*, in the day of grace, the man of God is to hold faſt the forme of ſound words, as 2 *Tim.* 1. 13. meaſure all by this patterne in this our new building, *Ezek.* 43. 10.

Learne all the formes, all the ordinances, and all the lawes of this houſe, and doe them, *verſe* 11. A faithfull man is to mind that too, *Ezra* 7. 18.

Do after the will of your God, command, or commend

mend nothing but by divine warrant; *whatsoever is commanded by the God of heaven, let it bee diligently done for the house of the God of heaven*, verse 23. Gods words is a perfect rule, feare him, doe nothing *without*, *beside*, or *against* the word of God; Gods commands containe a mans whole duty, *Eccl.* 12. 13. Faith is to beleeve no more then may bee preached, but the preachers may and must preach; *not* what men invent, *but* whatsoever Christ commands, *Mat.* 18. 20.

Gods word will furnish a man with all that is profitable, 2 *Tim.* 3. 16. and will perfect a man in all things doctrinall, and in all things practicall; more then is in that perfect word, needs neither be knowne, taught, nor done in the Church of God, *verse* 17.

2. *Procure that which is the speedy way to remove all obstacles* in your work, your good work; even *this* wonder-working *faith*, *Mark.* 11. 22. Have faith in God, this will remove mountaines, great and seemingly setled impediments: *beleeve what God doth say, and you may have what you shall say*, verse 23. *Christ doth ascertaine us* of it, neither is it spoken of miraculous faith, which removes these mountaines, it is an usefull instruction unto beleevers now, *Mat.* 21. 21. 22.

2. Procure faith.
1. Governors.
2. Governed.
Non docet hic Christus montes transferre, sed certitudinem fidei tradit, & quanta sit fidei virtus. B.

1. *Governours*, (yee most noble Senatours) trust in the Lord, this will make you incomparable, succesfull, free-men, as *Hezekiah*, a godly King trusted in the Lord, so that none was like him, 2 *Kings* 18. 5. and he prospered whither soever he went, *verse* 7. it is a glory to be a beleever and a counsellour, a beleever, and a Parliament

man. Bee wiſe now and kiſſe the ſonne of God, with faith, 'tis your wiſdome, the beleever is the wiſe man, it will bee your happineſſe to truſt in Chriſt, the beleever is a bleſſed man, *Pſal.* 2. 11, 12.

2. *The Governed* people who deſire to doe any good at this day, when difficulties be many, this work ſticks: ô 'tis want of faith! beleeve in the Lord, beleeve down theſe walls, theſe high walls, when others put to their *hands*, have yee faith in your *hearts*, Beleeve in the Lord and proſper, 2 *Chron.* 20. 20.

Now yee (*Right Honourable, who love our nation, and whoſe hearts are to build us ſynagogues*) who meeet with many oppoſitions, and diſcern many obſtructions, and ſuch dangerous diſtractions in this crazy State and diſeaſed Church;

A way to have faith among us, by
1. Promoting preaching.
2. Provoking unto prayer.
3. Providing for the pure adminiſtration of the ſeals.

1. *Promote preaching* of the word of faith, which is ſo powerfull to remove impediments: men muſt heare if they would beleeve, and how ſhall they heare without preachers? *Rom.* 10. 14.

'Tis preaching is a notable alarme againſt God-forſakers, although (as Church-Papiſts may doe) they keep their Church, and will not bee called Church-forſakers. 2 *Chron.* 13. 12.

Preachers be the ſtrength of a Land, the Charets of *Iſrael* and horſemen thereof, 2 *Kings* 13. 14 It is more needfull to ſet up Preachers, then garriſons in townes; let them have maintenance, countenance, continuance. Exalt ye Chriſts Kingdome, it will downe with all contrary Kingdomes, Satans, and Antichriſts power failes, and is broken, where Chriſt is knowne as King, *Dan.* 2. 44. Chriſt is that ſtone, breaks ſome and grinds others to powder, *Mat.* 21. 44.

Let

Let Chriſt (the object of faith) be the head, albeit the *builders* (*in place, name, not in* 1 *act,* 2 *nature*) refuſed him, *Pſal* 118.22. What is to be expected in Counties, where little or no word of faith is: there the enemies ſwarme and triumph: What good can you find in men, either toward righteouſneſs, or religion, where mē are as the mountains of *Gilboa*, no rain nor dew of the doctrine of faith falls on them? Let your hearts be lift up in the way of the Lord, to doe according to that your pious reſolution, of eſtabliſhing a Preaching Miniſter through out all the whole kingdome; for faith comes by the word preached, *Rom.* 10.17.

2 *Provoke unto prayer*: Prayer is a way to have an addition to faith, *Luke* 17.5. Lord increaſe our faith: reſtraine not prayer by any degree, for any time, as they wickedly did, *Dan.* 6. 12. Let them that can pray, pray; men are to be excited, to covet earneſtly the beſt gifts, and not to reſt in a dull devotion, but to pray in the holy Ghoſt; a perfect help to *prayer, a bleſſed mean of more faith, Iud. v.* 20.

3 *Provide that the ſeales of the Covenant of God may be purely adminiſtred, as helps of faith*, this excellent grace, *Rom.* 4.11. Let your wiſedome ſearch the book of God, and ſtudy the will of God, that according to the counſell of the Lord, Miniſters and members in all our aſſemblies may be ſanctified ſufficiently for this, 2 *Chron.* 30. 2. Till men be ſufficiently ſanctified, they cannot come to the Lords ſupper no more then keep the paſſeover, *v.* 3. Remove in this all obſtacles, all ſuperſtitions, profanations, *v.* 14. O that all might be according to the Word of the Lord in Paſtors and people! 35.6.

God is the God of order, in his owne ordinances. Worſhip him we muſt after the due order, leſt in ſtead of a bleſſing we meet with a blow; as *David* diſcovered and reformed, 1 *Chron.* 15. 2. 13.

Motives to faith; then
1. Preaching profits.
2. Prayer prevayles.
3. The Souldier triumphs.
4. Good done by God.
1. He will effect all.
2. Hee will bring thorow difficulties.
3. Hee will ſhew his glory.
4. He can doe a world of good in a week.

Motives to this faith in God;

1. *Preaching by it profits men*; How good is a word, a ſermon, a promiſe beleeved! it works effectually in them that beleeve, 1 *Theſ.* 2. 13. whereas the Goſpell full of glad tydings profits not, being not mixt with faith in them that heare it; *Heb.* 4. 2.

2. *Prayer then prevailes* when it is the prayer of faith; What is faſting without prayer, (prayer being a ſpeciall duty more to bee mending on a faſt day) or prayer without faith? this day ye faſt, this day yee pray, this day yee beleeve and ſpeed; *Aſa* cryed to God, relyed on God, 2 *Chron.* 14. 11. and the *Ethiopians* fled, *verſe* 12.

3. *The ſouldiers by this triumph*, and the enemies fall, faith is good in the field, faith is the warriours Target, the ſouldiers ſhield. Truſt in God will raiſe us, and ruine his enemies, *Pſal.* 20. 7. 8.

4. *God will doe much good for thoſe who truſt in him.*

1. *God will effect what they commit to him*, truſt to this Commiſſioner, and he will bring all to paſſe; works ſhall ſucceed and be proſperous, when men reſt on the Lord: without faith, things will be at a ſtand, and not bee effected: you would have all ended comfortably that is happily begun, reſt on the Lord, and he will doe it to your hand; *Faith puts the buſineſſe in, and will not take it out of Gods hand, as Pſal.* 37. 5.

2. *God will carry beleevers thorow mids of manifold troubles*

troubles, and difficulties, with great eaſe, comfort, and ſafety; the red Sea was for beleevers made dry land: Yee whoſe unparalleld paines have met with unheard of difficulties in your proceedings, caſt the eye of your faith upon the Lord, to make your way plaine and paſſable, that the Lords flock may goe (albeit through the wilderneſſe,) *Canaan*-ward, *Heb.* 11. 29.

3. *God will ſhew beleevers his glory*, his glory of power to help, of mercy to pity, of truth to keep promiſe, of wiſdom to counſell them: men without faith, miſſe and meet not with God: but bow the eare to that of Chriſt our Saviour, Said I not unto thee, *that if thou wouldſt beleeve*, thou ſhouldſt ſee the glory of God, *Iohn* 11. 40.

4. *God can doe a world of good for men in a week*, he made a world in ſixe dayes, that may cauſe us to reſt on him; What great things can God doe in a day in your great councell, for this ſinfull Kingdome, and corrupted Church! mind what a day may bring forth, or a week bring about, and reſt on the Lord, who can work all our works for us: were a matter as hard as to make a world, yet God can by his owne hand (he needs no inſtruments, who are all unactive without him) *plant the heavens, and lay the foundation of the earth*, *Iſay* 51. 16.

Ratio quidem non aſſequitur, quomodo ex nihilo ſint omnia; imò, ratio contradicit ex nihilo nihil fieri; quod verò ratio non capit, fides intelligit. Par. in Heb. 11. 3. *In cœlo plantato & terra renovata--Eccleſia intelligitur. Sanct. in loc.*

2. *The manner of this fact*, they are diligent every day, early compaſſing this city *Iericho* ſeven dayes, having no reſt till the work bee done, the wals be down, as the Lord had told them.

Faith in God is active for God, till it have done the will of God, the worke of God, as *Ioſhua* and *Iſrael* did as *Obſerv.* 3.

God bad them without ceasing; so *Caleb* a man of a generous spirit, having a regenerate heart, when others would turne back, he would *on* to *Canaan* in the act of faith, *he fully followed the Lord*, who promised them the land, *Numb.* 14. 24.

Faiths activenesse is

Adhibete commoda & removete quæcunque sunt incommoda ad promovendam ecclesiam. Iun. The good King of *Iudah*, 1. abolished idolatry, and superstition, & 2. planted true religion *D. Will.* on. *Dan.*

1. *In removing* stumbling-blocks as walls out of the way, that Gods people may hold on in Gods way and not decline: it is a command, *Prepare the way, take up the stumbling-block out of the way of my people, Isay* 57. 14.

2. *In restoring* the worship of God, that all divine institutions may be enjoyed in a right manner and due order: thus *David* was solicitous and reckoned himselfe afflicted, till the Ark of God was set in its proper place, *Psal.* 132. 1. *Davids* afflictions, his religious care to bring the Ark home before that breach upon *Vzzah*. *un: he vowed*, and layd a solemne tye upon his soule; *an oath*, a forcible obligation, *verse* 2. *he would not give sleep to his eyes, or slumber to his eye-lids*, ver. 4. in his new house which he had builded in the city of *David*, verse 3. *till he found out a place for the Lord*, represented by the Ark, *verse* 5.

In that faith is so active *it may informe us*,

1. Inform.

1. *'Tis no wonder, that many* (unwilling to bee good, or wise to doe evill) so *hinder* and oppose *faith* in the meanes of it; the *enemies* have reason (as they would be true to a cursed cause) to resist it, which will not rest till it have razed their walls, ruined their building, crossed their cause, overthrowne their helps, and dashed their hopes.

1. *The devill* hinders faith, that it be not *preached*

ched to men: *Paul* would have come to the *Theſſalonians*, for the furtherance of faith; but *Satan* (an adverſary) *hindered*, 1 *Theſ.* 2. 18. the devill in his inſtruments *turns away men* (deſirous to heare the word of God) *from the faith*, as *Elymas* (*the child of the devill*) dealt with the Deputy *Sergius Paulus*, a prudent man, *Acts* 13. 7, 8, 10.

2. *The world* allowes and likes no beleevers, they are all under the obſervation of an envious eye, as *Rahab* was in *Iericho*, *Ioſ.* 22. the *men of this world*, *not men of God*, forbid preaching, the word of faith, and ſalvation, 1 *Theſ.* 2. 16. they are ſtiffe oppoſers: as Apoſtaticall *Alexander* greatly withſtood (who had once ſtood for) *Pauls* preaching, 2 *Tim.* 4. 14, 15.

They put away, ſhoulder, and *thruſt out* the word of God, *Acts* 13. 46 Acts 28.

2. *Many perſons* be wicked men, *men of no faith*, as is *evident by their non-activity for God*, for whom faith is active; and of this ſort are they,

1. *Who be pleaders for Baal*, and his wall that it ſhould not down; *when it was down*, that men if they doe not ſtigmatize, yet they particularize reformers, eminent men, as *Gedeon*, (*a man*, well known in thoſe corrupt times, by his work of faith) appointed to dye. *Baals Altar was caſt down*, *Iud.* 6. 28. *they ſaid* Gedeon *had done it*, verſe 29. they willed his father *Ioaſh*, to *bring him forth that he may dye*, verſe 30. a fitter cenſure for thoſe who will plead for *Baal*; he that will plead for him, let him be put to death, *verſe* 31.

2. *Who be neuters*, as luke-warme, moſt loathed perſons, who will not medle, nor have a hand in any

any good, as curſed *Meroz*, a people who came not to the help of the Lord, *Iud.* 5. 23. men *bitterly curſed* of God, as the *Reubenites*, meer worldlings, minding their folds and flocks, *verſe* 16. lazy *Gilead* tarried at home, *verſe* 17. *Dan* tarried, minded his trade, his ſhips and traffick, *ibid.* *Aſher* on the Sea coaſt abode in his breaches to fortify himſelfe as weak, *verſe* 17. and ſecure *Iabeſh Gilead* yeelded, ſent in none to puniſh delinquents, men of great folly and villany in *Iſrael*, *Iud.* 21. 9. albeit it was by an ordinance of their Parliament in a generall Aſſembly, 20. *verſe* 2. 9, 10. that the children of *Belial* might receive condigne puniſhment, *verſe* 13.

3. *Who be active againſt the Church*, for the enemy, with the enemies of Church and State, as *Edom*, *Moab*, *Ammon*, joyne with *Philiſtines*, *Tyrians*, *Aſſyrians*, degenerate profeſſors, fit companions, (in ſervice againſt the Church, albeit they pretend the Church-ſervice) of lewdeſt perſons, Papiſts, Atheiſts, and men of flagitious lives, *Pſalm.* 83. 5, 6, 7.

This did *Amelek*, feared not God, but ſmote the Church in its way for liberty, *Deut.* 25. 17, 18. Theſe as *Balaam* (hired to curſe the Church of God) can pray, read a prayer, yea preach againſt the children of God, under the notion of hereſie, hypocriſie, ſchiſme, rebellion, treaſon, *Numb.* 22. 17. 23. 8.

4. Who be builders of *Ierichoes* walls, as the men who ſet up ſuperſtitions, Altars, images, innovations; they be knowne men, God (if they belong to him) grant them repentance, leſt that curſe

curse be clapt upon them, *Cursed be the man before the Lord, that riseth up and buildeth this city Jericho, Iosh.* 6. 26.

Faith in God, being so *Active for God*, as men perswaded of this, bee active, *quit your selves like men*, as did Generall *Ioab* to his brother *Abishai* in that fight against *Ammon* and the *Syrians*, *Be of good courage, and let us play the men for our people, and for the cities of our God*, and the Lord doe that which seemeth him good, 2 *Sam.* 10, 11, 12. 2. Exhort.

receive that counsell, *put your selves in Aray against Babylon round about*, all ye that bend the bow *shoot at her*, spare no arrowes, for she hath sinned against the Lord, *Jer.* 50. 14.

1. *Rulers*, ye Worthies of our *Israel*, called out of Noble families in the severall coasts of the Kingdome, as they in *Israel* out of *Ephraim*, *Benjamin*, *Machir*, *Issachar*, *Zebulun*, and *Naphtali*, bee ye of raised and stirring spirits in the work of the Lord, *Iud.* 5. 14, 15, 18.

1. *In the civill State.* Most sage Senate, touch the mountaines of proud incendiaries, they will become a plaine before you, *Zechar.* 4. 7. Scatter the everlasting mountaines of firme setled *Canaanites*, make the perpetuall hills bow, *Hab.* 3. 6. Remove the wicked from before (they will rush into the presence of the, as speciall servants, and Chaplaines in Ordinary to) the King, that his throne may be established in righteousnesse, take away the drosse from the silver, impious persons be very pernicious to Princes, as *Darius* counsellors, *Herods* flatterers, *Pharaohs* sorcerers, *Rehoboams* young companions, with many *Hamans* to *Ahasuerus*

suerus, *Doegs* to *Saul*, who blemish the reputation of Princes, as *Shebna* did *Hezekiahs*, *Prov.* 25. 45. *Leave no frogs*, that creep into Kings chambers, provoking them by their croaking to make warre; they are knowne by the *gutter* whence they come; out of the mouth of the Dragon, out of the mouth of the beast and the false Prophet, they are spirits of devils, which goe forth unto the Kings of the earth, to gather them to battell, Prince against his Principality, King against Parliament, Kingdome against Kingdome, nation against nation, *England* against *Scotland*, by Men like frogs impudent in croaking, the frogs head like their caps, *quadrata ranarum capita*; frogs are an Egyptian plague, *Rev.* 16. 13, 14. Here is work for the power of a Parliament, that the King may have no croakers in his Chamber or Court, to be offensive to his Royall eares, that the Kingdome distracted and bleeding may have justice and peace: this (God commanding you so) doe according to your wisdome, given you of God.

Spiritus *dicuntur, quia professione erant spirituales Patres*; tres, *multi sufficientes negotio suo peragendo*; impuri, *ortu, ingenio ac moribus*; similes ranis, *sordibus, impudentia, loquacitate, clamositate, aures regum obtundunt*; *ranarum quadrata capita geometricis Pileis referunt*, *Par. in loc.*

1. *Enervate the laws*, (a) *binding to any vanity*, or burdens which lye heavy on the Church: the Kings word was changed, *Dan.* 3. 28. the decree nullified, *verse* 10. as did *Darius*, *Dan.* 6. 26. and *Hamans* letters of Mart reversed by *Ahasuerus* to *Esther* and *Mordecai*, *Esther* 8. 5. 8.

a A new decree made, 1 by *Nebuchadnezzar*, to punish blasphemers, *Dan.* 3. 29. 2. By *Darius* for true Religion, 6. 26. A great change in Kings and Laws.

2. *Contend with great ones*, Nobles, Judges, Justices, that be profane themselves, or countenance iniquity in the Kingdome, as did renowned *Nehemiah*, with those men who profaned the Sabbath, *Nehem.* 13. 17, 18.

3. *Destroy the accursed, draw the wheel over the*

wicked, take away the accursed things; else God will have a controversy with *England*, and deny us his presence in all our proceedings, away with *Achans*, *Iosh.* 7. 11. 12.

Vnius facinus pestis multorum Salvian. de gubern. Deo. l. 7.

2. *In the Church.*

1. *Cast out blocks*, stumbling blocks: as *Asa took courage* and *put away abominations* out of the land, 2 *Chron.* 15. 7, 8. and *Ichosophat took away* the high *places* & groves out of *Iudah*, and did not *leave them to please the people*, 17. 6. Shew you your integrity, as that pious Prince, 20. 32. let it bee *the peoples blemish, to affect and keep up high places*, verse 33. *Remember* the Prelates, as *that proud Primate Diotrephes*, with malicious words, *prating* against and casting out good Church-members, 3 *Ioh.* 10. *Beare not*, but *be impatient with men* who pretend to be Apostolicall, and are Apostaticall lyers, *Rev.* 2. 2. *Forget not* the odious sin of *non-residency*, idle, dumb, and scandalous ministers, which make the people loath the offerings of the Lord, drive them out of Gods house for the wickednesse of their doings, *Hos.* 9. 15. Regard the godly discipline of zealous *Iosiah*, *he put down idolatrous Priests*, 2 Kin. 23. 5. *that they should not come up to the Altar of the Lord in Ierusalem*, verse 9. It is recorded what *Nehemiah* did in his zeale and reformation, he cleansed the Chambers (of intruders) in the Courts of the house of our God, *Nehem.* 13. 7, 8, 9. and chaced away *Sanballats* sons in law from him, *ver.* 28. These (as the *Ierichuntines* shut their gates, *Iosh.* 6. 1.) hinder the passage of the people of God into the land of *Canaan*. *Mat.* 23. 13. *Yee hinder*, people be too slow, but *it is laid on the Priests* as the impediment,

Φιλοπρωτεύων.

diment, *yee would not*, verſe 37. It is conſiderable what was done to the leprous houſe.

Levit. 14. 40. 1. *Take away the ſtones in which the plague is.*

2. Take other ſtones and put in the place of them, *Lev* 14. *v.* 42. If after *the houſe be ſcraped* and *plaiſtered*, the plague come againe and break out in the houſe, *v.* 43. *then break down the houſe, the ſtones of it, and timber thereof, and all the morter of the houſe*; it is a *fretting leproſie*, verſe 45.

A leproſie was diſcovered in Queen *Mary* her dayes, after that zealous Prince King *Edward* the ſixt, but all was new plaiſtered in the Raigne of that *Englands Deborah*, Queen *Elizabeth*: but the plague is broken out againe, wherefore downe muſt the houſe, leave not one ſtone upon another unthrowne downe. *For profaneneſſe from the Prieſts is gone out through all the land*, profaneneſſe, ſuperſtitions, are ſpread, downe with their walls, their builders, their repairers, their defenders, as *Ioaſh* judged, *Iud.* 6. 31.

2. *Erect a wall about the Church* in building it up, as *Exod.* 15. 2. prepare God an habitation, with a ſtirring ſpirit doe the Lords work, *Hag.* 1. 14. and then proſper in your work, From this day will I bleſſe you; conſider what ſucceſſe hath followed ſince the voting downe the Prelacy, what bleſſing God gives you, *Hag.* 2. 18, 19.

3. *Preachers* be active to caſt down Antichriſt, Popery in doctrine, and worſhip; the Churches be called Reformed, not onely *in doctrine true, but in diſcipline pure.*

1. *In preaching* the word of truth; Preachers muſt doe their work as well as Princes, to caſt

down the man of ſinne; God caſts him down with the ſpirit of his mouth, 2 *Theſ.* 2. 8. preach the Goſpell, Chriſt conquers by it, riding on the white horſe, *Revel.* 6. 2. *Dagon* will fall before the Ark, 1 *Sam.* 5. 3.

2. *In praying*, coveting the beſt gifts, to lift up a prayer, *not in their hand*, but *in their heart* for *Zions* happy deliverance; not in a formall cuſtomary *beduling* manner, but *watching* thereunto according to all occaſions and ſeaſons; wee having the ſame ſpirit of prayer as *Iſaiah* had, let us lift a prayer as *Iſaiah* was bid, 2 *King.* 19. 4.

3. *In our examples*, as patterns; *be patterns* of beleevers *in ſpirit*, 1 *Tim.* 4. 12. *be as the Hee-Goates before the flocks*, *Ier.* 50. 8. The Prieſts circuited *Iericho*, *goe into the gap*, *ſtand in the hedge* for the houſe of *Iſrael* to ſtand in the battell *in this day of the Lords controverſie with* England, *Ezek.* 13. 5.

3. *People be active for God.*

1. *By their portions.* Honour the Lord with your ſubſtance, now when his enemies would rob us of Religion, let your Merchandize be holineſſe to the Lord, *Iſay* 23. 18. *Prov.* 3. 9.

Quis Dominorum credit & facultate non credit? quis Deo animam ſuam mancipat & pecuniam negat? Salvian. ad Eccl. Cath. lib. 2.

2. *By their perſons*, power, and lives; it is a glory in *Zebulon* and *Naphtali*, they *jeopardid their lives*, *Iud.* 5. 18.

3. *By prayer*: earneſt prayer was made by the Church in a troublous time, *Acts* 12. 5. that God would remember Church-enemies *Edomites*, *Pſall.* 137. 7.

1. *The manner of this Activeneſſe.*

1. *Obedientially*, doe all according *to Gods will*, *rule* and *call*, elſe a man may ſmart for it, as *Iehu*

did, *Hos.* 1. 4. *Iehu* reformed after his owne and not Gods heart, and God would bee revenged on the house of *Iehu*, Doe all *according to the Law of God*, and *then let all obey*, as *Artaxerxes* to *Ezra*, *Ezra* 7. 25, 26. *Gods lawes* are not new but *old wayes*, his law is not novelty, but the best antiquity, *Aske for the old way*, *Ier.* 6. 16.

A way cast up of God to goe in, *Isay* 57. 14.

Thus *peace* shall bee *to you in doing as God commands you*, *Exod.* 18. 23.

2. *Diligently*; the *Israelites* goe about *Iericho* seven dayes, and seven times the seventh day, most of all on the Sabbath: enemies receive greatest blowes, and the Church greatest help, blessing, victories on that day, Be not weary of your work albeit it cost you many dayes, work not slothfully, *He is cursed who doth the work of the Lord negligently*, *Ier.* 48. 10.

3. *Vnanimously* they all compassed it, unity is happy in the people, in the Preachers, in the Parliament, *all as one man*, all one way, *Nehem.* 8. 1. no divisions: Are yee not Members in this High Court, *both Houses one Parliament*, all vote for the truth, for holinesse, for justice against iniquity, scandall, Popery? *it is the good hand of God* to our joy *to give you one heart*, 2 *Chron.* 30. 12. with your *magnanimity*, to grace you with *unanimity*. You call to mind *this day*, wee have one Covenant and Protestation to maintain truth, to withstand evill; be enlarged in covenanting, as of *Iehoiada* 'tis writ, *He made a covenant between the Lord and the King and the people, that they should be the Lords people*; (*when this was*) *then all the people* of the land *brake*

down

down throughly Baal *his house, altars, and images to pieces*; unanimity works effectually to cast downe iniquity, 2 *Kin.* 11. 17, 18.

4. *Patiently*, 1. in *tarriance* for a fit time, the Lords time; wee see nothing done (wee call great things nothing, who the other yeare would have been glad of some of those many things bee now effected) at many dayes work, as they in compassing *Iericho* many times, 12 times saw never a stone falne, yet it will succeed well in the end, and all will downe. *Though the vision tarry, wait for it; at the end it shall speak, and not lye; it will surely come, it will not tarry*, Hab. 2. 3.

2. *In silence*, mutter not; in this compassing of *Iericho, not one spake a word till the last day; and then yee shall shout*, Joshuah 6. 10.

Stand still, feare not, hold your peace, *Exod.* 14. 13. 14.

Wait ye for the salvation of the Lord, 2 Chron. 20. 17.

5. *Confidently* by faith, an active grace, *valiantly* be strong in the Lord, who will not deceive, *Heb.* 11. 34. Stagger not at the promise, *Rom.* 4. 20. call to mind ye mighty men, the Magistrates must have Lyon-like courage in every passage of their work, *all the steps of* Solomons *throne were supported with Lyons*, 1 *Kings* 10. 19. 20.

6. *Constantly* till the wall be downe, the work bee done, and way bee made for the Lords people to passe on toward their inheritance; wait on God *till* mercy come, *Psal.* 123. 1, 2. *till* the Lord look down upon us, *Lam.* 3. 49, 50. as *Israelites* wrestling *till* we have a blessing, *Gen.* 32. 26. *never hold*

your

your peace day nor night, keep not silence, give the Lord no rest *till he establish and make* Jerusalem *a praise in the earth*, Isay 62. 6, 7.

2. *The motives to his Activenesse.*

1. *In regard of the enemies.*

1. *They are active*, a busie world it is, they lay their heads together to plot mischiefe, and as *Sampsons* foxes turned taile to taile to burn up all, they are set on fire, *Jud.* 15. 4. they take crafty counsell, they consult shall they stirre *against good for evill*, and we sit still and not move *against evill for good*: Psal. 83. 3. *Philistines* could animate one another, *Be strong, quit your selves like men*, against the *Israel* of God, 1 *Sam.* 4. 9. they encourage themselves in an evill matter, *Psal.* 64. 5, 6.

2. *They would ruine all*, *Jerusalem* must (so they have their will) down to the ground, Rase it, rase it even to the foundation, *Psal.* 137. 7. *they would have the name of* Israel *no more in remembrance*, 83. 4. They would cut off *Ireland*, that none might remember the Lord any more. May not this provoke mens zeale (to see the wicked devoure the men more righteous then themselves) to help *Ireland* with all forwardnesse? alas for it, the day is great, cruell *men have shed blood*, the blood of Saints, the blood of Prophets, and in justice *they must have blood to drink*: for they are worthy, *Rev.* 16. 5, 6. Reward *Babylon* as she hath rewarded you, *double to her double*, in the cup she hath filled, *fill to her double*, 18. 6.

3. *They be spiritlesse*, faint and fearfull, they flye away, follow on, the *Canaanites* hearts melted before the armies of *Israel*, *Iosh.* 5. 1. and no courage left

left in *Iericho*, 2. 11. *near a ruine, they are dead*, 6. 21. A hornet of feare is before their fall; feare not them who are halfe dead men, *Exod.* 23. 27, 28.

4. *They are falne, Babylon* is *falne, is falne*; it is repeated, it is certain, *Revel.* 18. 8. falne 1. in dominion, Kings and people fall from them. 2. In doctrine, her folly is manifeſted. 3. In credit for religion and holineſſe, which made them feared and honoured. 4. In rich revenues taken away by the power of the Goſpell, the whore is a *withered* that once was a *well favoured* harlot, the beaſts Kingdome is full of darkneſſe; a *Scottiſh* myſt is falne on Epiſcopacy, the viall is on them, and yet they repent not. Goe on and proſper in your work, and the Lord haſten *Babylons* full and finall fall. *Rev.* 18. 2.

Ἡ σατράλεια αὐτῆ ἐσκοτωμένη. Rev. 16. 10. 11.

2. *In regard of the work.*

1. *It is high*, an Angelicall work, who but Angells powre out the vialls. May not men work? *Rev.* 15. 1, 6.

2. *It is holy*, a divine work, you work as Gods; you have a divine title, *in office, Gods, Pſal.* 82. 6. *You work for the King and the Kingdome, for your countries, and our conſciences; your and our Eternity.* You *work for Chriſt* and *his Kingdome*, you work for the Lord, 2 *Chron.* 19. 6.

3. *It is a happy*, it is a bleſſed work; happy you in rewarding *Babylon* as ſhee hath ſerved us, you may by *juſt cenſure* doe to her, what ſhe in her agents hath done to us in *unjuſt ſentence*, *Pſal.* 137. 8. You work here, but you and yours have *many a prayer, every day* prayer, *oft in the day* prayer, Chriſts ſervants in the Miniſtery pray *for you*, Chriſts

people his beloved ones pray *for you*, all that can pray, pray *for you*; the blessing of the poore, the prisoner, the exiled, the persecuted, the oppressed, the just, is *upon you, that you may be as the Sun when it goeth in his strength*, over all mountaines, and sublunary impediments. *Much honoured*, *you* may well work, *you* are under many a prayer, with many a teare powred out to God the hearer of prayers, that *you* and *your* work may *prosper:* it will wither any most flourishing bay tree, to have the Church pray against it; it will put vigour and spirit into any gracious heart, to have Gods children pray *for it. Iud.* 5. 31.

4. *It is Honourable*, a work full of credit: *Iosuah* is by this made famous in the world, upon this fall *his fame was noised throughout all the countrey*, Josh. 6. 27. *Great is*, *and greater will be the glory of this* Englands *Parliament*, albeit you meet with ill requitall, by an unworthy and unthankfull people, yet your work will redound to ages, to posterity that will know your name; you continue *Israels* name, yea Christs name among us; you shall bee called the *friends* of nations, the *healers* of the Kingdome, *deliverers* raised up, *Saviours come up on mount Sion*, the *repairers of the breach*, the *restorers of the path* to dwell in, *Isay* 58. 12. Work the Lords work, study his name and glory, hee will mind your memory, and honour, your name shall be blessed, *Prov.* 10. 7.

3. *In regard of good to many.*

1. *The King shall raign in honour*, and happines, (all impediments removed) a loving King over a liege people, *his throne will be established in righteousnesse*,

ouſneſſe, Prov. 25. 5. *the evill* (the King ſitting on the throne of judgement) *will bee ſcattered away with his eyes*, 20. 8. His Crowne will be in ſafety, and His Perſon in dignity, *verſe* 21.

His Subjects many to His Honour, 14. 28.

His Countenance as life to them, 16. 15. and His Favour as the cloud of the latter raine, yea as dew upon the graſſe, 19. 22. to the joy of his people by juſtice, 29. 2.

2 *The way to Canaan*, heaven, *opened*, and by the preaching of the Goſpell made plaine, which by impediments was ſhut up; *the Temple of God was open, Revel.* 11. 19. After much ignorance, truth ſhall be knowne more clearly, the little book will be open, *the vaile will be taken away*, *Revel.* 10. 2. which was marvellouſly over-ſpread, *Iſay* 25. 7. downe with theſe walls, and then many may goe on more comfortably, hopefully, ſpeedily, to the promiſed land.

Doctor poſt longam ignorantiam patefendam eſt hominibus copiam cognoſcendæ veritatis. Locupletiſſimum veritatis incrementum, doctrinâ pluribus capitibus illuſtratâ, enucleatius cognitâ, diſtinctius traditâ. Bri. in loc.

3 *Liberty for Gods choſen*, to come out of the fellowſhip of *Canaanites*, to hold communion with true *Iſraelites*: as *Rahab* was freed from *Iericho* when the walls fell, and it was taken, *She was ſaved alive and dwelt in* Iſrael: many now greatly afflicted with the company of the evill doers, when the work of reformation comes to an end, ſhall be able to live in communion of Saints, *Ioſhua* 6. 25.

4 *An addition to the Church of God* of many diſtreſſed, who by humane vanities, and inhumane perſons could not dwell in the land; who will come home, and fall in to us abundantly by a reformation: many went away, but *were not from us*;

but were *ſcattered*, they *love the aſſembly of Saints, without ſeparation from them*; when offences bee taken away, they being driven away will be gathered; we ſhall loſe none but gaine many, whereas mens former wayes have ſcattered Saints and increaſed Papiſts, and ſuperſtitions *have over-ſpread the face of Religion in many places:* our ſtudy to continue the Church in peace by vaine ceremonies, hath increaſed diſtractions in it; and the will and wit of man to content and convert Papiſts with May-poles and Morris-dances, is both vitious and ridiculous. King *Aſa* his ſerious reformation, in putting downe Idols, and in ſetting up Gods worſhip, brought in men; 2 *Chron.* 15 8. *And he gathered all* Judah *and* Benjamin, and the ſtrangers with them out of *Ephraim* and *Manaſſes*, and out of *Simeon:* (for *they fell to him out of* Iſrael *in abundance, when they ſaw that the Lord his God was with him*) verſe 9.

Eccleſia Dei eſt quaſi oculus: nam ut in oculum etiamſi parva ſordes incidit, totum lumen obcecat; ſic in Eccleſiaſtico corpore, etiamſi pauci ſordida faciant, propè totum Eccleſiaſtici ſplendoris lumen obſcurant. Salvian. de Gubern. Dei lib. 7.

4 *In regard of God,*

1 His word,

1 *Calling you* his choice ones to doe his work, as to *Solomon*, God *hath choſen* thee to build him a Sanctuary; *take heed*, Gods providence was in your choice, people ſet their *hearts* on you, gave *voice* and *hand* for you, to doe this work; you ſee your call, mind your duty, authority, opportunity, and doe as God hath called you, 1 *Chron.* 28. 10.

2 *Commanding* you to doe his work, bee ſtrong, and of good courage, doe it, *v.* 20.

2. *His reward* to you, *your work ſhall be rewarded,*

ſo

ſo did *Obed* aſſure *Aſa*, 2 *Chron.* 15. 7. you ſhall not loſe your labour in Gods ſervice, *Ierem.* 31. 16. God will not be a man as *Nebuchadnezzar*, lack his wages for his Army, *Ezek.* 29. 19. but the Lord ſaid, *I have given him the land of Egypt for his labour, wherewith he ſerved againſt it*, (Tyre) *becauſe they* wrought for me, ſaith the Lord, *verſe* 20.

Then he will give his *voluntary ſervants a plenary reward*, 2 John 8.

1 *Internall* peace, joy, hope, the fruit of well-doing in your pure conſciences, inward friends, very faſt and faithfull to you without falſhood or flattery, 2 *Cor.* 1. 12.

2 *Externall* in your houſes, God will bleſſe you, and build your families; take care of Gods houſe, his worſhip, Religion, children; let God alone with your houſholds, *you are* from them *for to wait* on God, *God will be with them to wait to doe you good*; mind Gods houſe now at this day, this time, God will care for yours for time to come; *as to David, the Lord will build thee an houſe*, 1 Chr. 17. 10. *David* ſaid in thankfulneſſe to his God, *thou haſt ſpoken of thy ſervants houſe for a great while to come*, verſe 17.

3 *Eternall*, the reward of faith, *the ſalvation of the ſoule*, 1 Peter 1. 9. God will never give leſſe *then a Kingdome*, ô be faithfull in this Kingdome, you ſhall have a call to inherit a *prepared Kingdom*, Ye bleſſed, inherit ye it. *Mat.* 25. 34.

Τὸ τέλος τῆς πίστεως; mercedem fidei: Bez. Præmium: Tr. inter.

3 *His preſence*, behold him, *Moſes* ſaw him, hence is your ability, ſufficiency, ſafety, ſucceſſe, think on it every day to meet with God in your *Honourable aſſembly*, God is among you gods,

God judgeth among the Gods, *Hebrews* 11. 27. with *Pſal.* 82. 1.

1 *To work before you:* God wrought on the *Ierichuntines* ere *Ioſhua* came to them, *Rahab* told the ſpies, The *Lord hath given you the land, your terrour is fallen on them, they faint becauſe of you*, Ioſhua 2. 9. *God hath wrought* before you *in Scotland, an honoured nation, our deareſt brethren, a loyall people, moſt faithfull ſubjects.* You have had your feet on the neck of the enemy, follow on in juſtice and holineſſe, ſo ſhall God doe to all your and his enemies. *God will cleare your righteouſnes as the light, and your judgement as the noon day*, Pſal. 37. 6.

2 *To work for you: God will work all your works for you*, to your hand, when they may be too hard for you, Iſay 26. 12. *Chriſt* that man *with a drawne ſword comes* in for his, *as a captain of the Lords hoſt*, to fight for them when *Ioſhua* could not tell which way to aſſault *Iericho*, *Ioſhua* 5. 13, 14.

3 *To work with you:* as with *Gedeon*, *The Lord is with thee*, thou mighty man of valour, *Iud.* 6. 12. *the ſword of the Lord and Gedeon* will make the enemies run, cry, and fly away, 7. 20, 21.

Exibit is victores, alacres, quia Deus erit dux veſter, vosque proteget & diriget. Cornel. à Lap. in loc. Ruina Babylonis præbitura ſanctis lætandi & celebrandi Dei jucundiſſimum argumentum. Par.

4 *To be rereward to you*, to gather you up, the Lord will regard the faint and weary, he will help his on, he will ſhield his from feare of the enemies and hurt of evill: *The Lord ſhall goe* before you, and the God of *Iſrael ſhall be your rereward*, Iſai 52. 12.

4 *His praiſe* and glory (your ultimate end, your chiefe deſire) *when the walls be down the people ſhout*, Ioſhua 6. 20. the Church will praiſe God when *Babylon* falls, much people in heaven (the Church reformed and redeemed from the earth) were ſaying

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ing *Allelujah, Salvation, and glory, and honour, and power unto the Lord our God*, Revel. 19. 1. *for he hath judged the great whore, and hath avenged the blood of his* servants at her hand, *verse* 2. againe *Allelujah verse* 3. all the company of Saints say againe *Allelujah*, verse 4. *a voice charging men to praise God*, vers. 5. *Allelujah*, for the Lord *God omnipotent raigneth*, verse 6.

Let the feare of the Almighty fall upon all your hearts who come *this day* to lay your selves low before him, goe from this duty with *renewed purposes and confirmed resolutions to be for the Lord and his work with all activenes. Think on* the enemies of the Church: Be they active? and not you! Would they ruine all? and not you study to preserve all? Be they spiritlesse, may not you have heartinesse? Bee they fame? will you feare them? *Consider* what may carry you on in your work, it is high, and holy, happy, and honourable; be of good courage and doe it; *ponder in your* hearts the good you may doe in your work, the Kings Honour, the Subjects peace, the way to heaven more opened, the liberty of the Church procured, and an addition to the Church of many scattered, all call upon you, and under God depend on you. *With deepest thoughts regard* Gods word calling and commanding you; Gods reward internall, externall, and eternall for you; Gods presence to work before you, for you, with you: and to bee rereward to you; Gods praise the greatest good, the chiefest fruit of all your work, who will allow *you comfort*; and take the *glory to himselfe: vow this day* to the Lord and performe it.

it. *Say, every Soule, I am the Lords*; that it may bee evident you have fasted to the Lord, prayed to the Lord, beleeved in the Lord, while you work for the Lord; *then* the Lord will turn *our Trouble into Peace*, our *Crosses* into *Comforts*, our *Fasting* into *Feasting*, our *Prayer* into *Praise*, our *Sorrow* into *Joy*, and our *Mourning* into a *good day*.

Christianus vir bona opera fecerit, fidem suam penitus approbare non possit, Salv. de Guber. lib. 4.

FINIS.

MVSEVM BRITANNICVM